

# THE CLASSICAL JOURNAL

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# THE CLASSICAL JOURNAL

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# THE CLASSICAL JOURNAL

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## EDITORIAL

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### AN INVITATION TO FIGHT

Not all teachers of the classics are qualified to join the military forces of the United States, but all, regardless of age or sex, can and should join the fight to retain foreign languages in the curricula of our public high schools. In the belief that many of us do not realize what efforts are being made in important educational circles to eliminate the study of foreign languages from our high schools, we publish herewith in full an open letter recently sent out by Professor Bayard Quincy Morgan, of Stanford University. We beg of you to consider it carefully, and then plan to do something about it, preferably in conjunction with your own state representative on the Committee on the Present Status of Classical Education. (See *CLASSICAL JOURNAL* for December, pp. 185 f. for the names of such representatives.)

E. T.

STANFORD UNIVERSITY, CALIF.,  
JAN. 1, 1943.

### AN OPEN LETTER TO TEACHERS OF LANGUAGE.

#### DEAR COLLEAGUES:

It can no longer be doubted that the American public school is preparing under the guidance of our professional educationists and with the willing or enforced consent of large groups of other educators, to abandon the discipline of formal language study as a foundation stone in American education. No clearer proof of this assertion need be desired than the report of a committee of the National Education Association, presented in June 1942, and entitled "Problems in the Field of Teacher Preparation and Certification." Under the heading "Opinions on the General Education of Teachers," W. E. Peik summarizes the results of an inquiry sent out to 154 persons and

responded to by 92 of them, embracing educational leaders distributed over all the states in the Union. As to the inclusion of a knowledge of foreign languages in the general education of teachers, only 14 per cent of the replies approved of modern foreign language for the elementary teacher, only 40 per cent for the secondary teacher; for the classical languages, the percentages were still lower, 13 per cent and 26 per cent respectively. It may therefore be assumed that the rejection of foreign-language study as part of a liberal education is now the official attitude of the National Education Association, which stands for the educationist policy of our country.

It must be recognized, I think, that back of this specific expression of policy lies an educational philosophy which commands a widespread popular appeal. Briefly stated, and somewhat oversimplified, it runs like this: in a true democracy all citizens enjoy the same advantages, and therefore the educational system must be so planned in its intellectual content that every child can share in each part of it, from the lowest stage to the highest. It is the communistic economic argument applied to the realm of the mind. Carried to its logical extreme, such a program would eventually turn the United States into a slave nation, bereft of any leadership which might successfully cope with its brainy and highly trained competitors in the markets or on the battlefields of the world. For if we do not provide suitable training for our future leaders, we shall have none.

Moreover, to one who views the international scene with any concern for the future it must seem that no more inopportune time could have been chosen for thus deliberately reducing the areas of direct contact between the United States and the outside, or non-English-speaking world. All signs point to the inescapable fact that our traditional isolationism is no longer possible or desirable, and that in any event we stand at the beginning of an era of vastly increased American participation in world affairs.

As teachers of language we must necessarily dissent from the conception of American education embodied in the report which was cited above, and in defending our subject against attempts at its extermination we are upholding the prestige and honor of the American school, the dignity and future worth of the American people.

Seeing these precious strongholds of our national heritage thus gravely menaced, what should be our response? Can we afford to ignore the uncompromising attempts to legislate our work out of existence? It seems to me that if we wish to defend its now seriously threatened position in American education, we must have recourse to the strength which comes from united effort, in other words, to voting power, both direct and indirect. Our own aggregate votes constitute a more powerful single unit than any other in the school; the parental vote which we can enlist, if properly directed, is capable of sweeping the country.

The first step, clearly, is for us to get together. As a means to that desirable



end, I propose that the various language associations, including those for the Classical Languages and English, send duly authorized delegates to a special meeting in connection with the coming convention of the Modern Language Association. These delegates should be instructed to assist in the formation of a militant association which will have as its principal objective the immediate organization of a campaign to maintain and eventually increase the place of language instruction in the American public school.

It will be the function of the officers of such an association to determine the details of organization and action within which it shall operate. Without presuming to forestall any of their decisions, I suggest that the language teachers of specified areas (e.g. cities, collegiate institutions, districts) automatically constitute "chapters" in the new association, that the chapters of each state form a "division" with elective officers and provisions for convening, and that the real directive of the association be assigned to a national board, subdivided into such committees as may appear desirable, dealing, for example, with policy, finance, and propaganda. As to the possibilities of effective action, I am clear in my own mind that our only hope of substantial accomplishment lies in influencing parents to put pressure on the schools. This requires a long and involved process of public education, and will inevitably call for considerable expenditure. However, if our profession can be sufficiently interested, I believe that a modest membership fee will provide a generous aggregate to serve as the sinews of war.

This letter has no authority beyond that of one who sees an emergency and feels impelled to appropriate action.

BAYARD QUINCY MORGAN

STANFORD UNIVERSITY

## ΠΟΛΙΣ ΑΝΔΡΑ ΔΙΔΑΣΚΕΙ<sup>1</sup>

BY GERTRUDE SMITH  
University of Chicago

In an essay entitled "Should Old Men Govern" in Plutarch's *Moralia* there occurs a provocative phrase, a quotation from an elegiac poem of one of the greatest Greek masters of lyric, Simonides of Ceos.<sup>2</sup> This phrase—*πόλις ἄνδρα διδάσκει*—is all we know of the poem of which it formed a part. It means, "the city is the teacher of the man," or a translation which will give a clearer indication of the meaning of the phrase is, "the state molds the individual." We shall probably never know the connection in which Simonides used the phrase. We do know that he lived part of his life in Athens, and he may have written with reference to the city of his adoption. Or it may have been a general statement, and indeed, as we shall see, the idea is true of all states, ancient or modern, whether they be monarchies or oligarchies, totalitarian states or democracies.<sup>3</sup>

Granting then that the character of the individual is to some extent conditioned upon the character of the state in which he lives, we must not on the other hand disregard the fact that there is invariably something in the character and history of a people which encourages the development among them of a particular kind of state. In the *Republic* (544D-E) Plato states that constitutions arise from the characters of the citizens, that they cannot possibly come from any other source. So if the forms of government are five, the patterns of individual souls must be five also, and

<sup>1</sup> Presidential address, delivered at the Annual Meeting of the Classical Association of the Middle West and South, Indianapolis, Indiana, April 10, 1941.

<sup>2</sup> Diehl, *Anthologia Lyrica Graeca*, frag. 53; Plutarch, *An seni res publica gerenda sit* 784B.

<sup>3</sup> Cf. J. C. Robertson, *Mixed Company*: Toronto, J. M. Dent and Sons Ltd. (1939), 49.

thus we have the aristocratic, the timocratic, the oligarchic, the democratic man, and the tyrant. Bagehot<sup>4</sup> says much the same thing: "A lazy nation may be changed into an industrious, a rich into a poor, a religious into a profane, as if by magic, if any single cause, though slight, or any combination of causes, however subtle, is strong enough to change the favourite and detested types of character." I am not here, of course, interested in such a discussion as that of the eighth book of the *Republic*, in which by a series of brilliant and vivid characterizations Plato traces the degeneration from the ideal state to *tyrannis*. The avowed purpose of the passage is the attempt to answer the original question of the *Republic*, i.e., the relative happiness of the just and the unjust man,<sup>5</sup> and it leads up to the conclusion that the virtue and happiness of each type of man will be proportional to these qualities in the corresponding city. Plato is not interested in practical illustrations from the cities of his time. I use the passage merely to indicate the other side of the question. The two things—the character of the people and the form of the constitution—must have constant interaction. The state derives its qualities from its citizenship. But once established, the state exerts a steady influence on the individuals who make up the commonwealth. In ancient Athens, for instance, the love of the freedom of the individual made democracy the only reasonable type of government, and that democracy fostered the development of the individual and totally discouraged any restrictions on legitimate freedom of action, freedom of speech, or freedom of thought. In Sparta, on the other hand, the strict laws of Lycurgus hindered the emergence of that individuality which is of first importance to the artist. So Sparta had no sculpture or temples. In his archaeological Introduction Thucydides, in arguing that the greatness of cities should be estimated by their real power and not by appearances, compares Athens and Sparta:

Suppose the city of Sparta to be deserted, and nothing left but the temples and the ground-plan, distant ages would be very unwilling to believe that the power of the Lacedaemonians was at all equal to their fame. And yet they own two-fifths of the Peloponnesus, and are acknowledged leaders of the

<sup>4</sup> *Physics and Politics*, 206.

<sup>5</sup> Cf. Shorey, *What Plato Said*, 238.

whole, as well as of numerous allies in the rest of Hellas. But their city is not regularly built, and has no splendid temples or other edifices; it rather resembles a straggling village like the ancient towns of Hellas, and would therefore make a poor show. Whereas, if the same fate befell the Athenians, the ruins of Athens would strike the eye, and we should infer their power to have been twice as great as it really is.<sup>6</sup>

Those who have seen the two cities will realize how truly Thucydides spoke.

Sparta had no great writers. Her very system set its stamp upon her poetry. Her poetry was written for the most part by foreigners, but it was produced by her system. The Spartans with their sacrifice of all personal interests to political and social interests could have no personal lyric like the Ionian. It must be public, must admit the participation of many individuals, must express national enthusiasms, must combine the movements of men and women in the rhythmic movements which accompanied it—in short it must be choral lyric. With their necessary emphasis on military training, beset as they were by constant danger from their subject territories, the Spartans had themselves no time for poetic composition or for the things of the spirit generally. So they imported their poets and imposed on them their laws of taste.<sup>7</sup>

The Greeks had the highest respect for old age and for the wisdom which years bring. One of the finest pictures of old age to be found in literature is the lovely, sympathetic description of Cephalus in the first book of Plato's *Republic*. Furthermore, the Greeks believed that one is never too old to learn. And so Solon in a fragment of one of his elegies declared γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, which is echoed in Herodotus' famous account of Solon's admonition to Croesus on the mutability of human fortune: "In a man's length of days he may see and suffer many things that he much dislikes."<sup>8</sup>

The Greeks looked to their men of experience for guidance and wisdom, and the Greek statesman on his part felt keenly his task

<sup>6</sup> Thucydides I, 10, trans. Jowett.

<sup>7</sup> Cf. Symonds, *Studies of the Greek Poets*, 201.

<sup>8</sup> Solon, *frag.* 18; Herodotus I, 32, trans. Godley; cf. Aeschylus, *Aga.* 589; Sophocles, *O. C.* 7; Euripides, *Hipp.* 252; Xenophon, *Ages.* 11, 14; Cicero, *De Sen.* 8; Plato, *Laches* 188b, 189a; *Rep.* 536d.

of educating his people. This is seen in Sparta during the dim period of the second Messenian War in the seventh century in the person of Tyrtaeus. The Athenian orator Lycurgus in his speech against Leocrates (107), a deserter in his city's time of need, speaks of Tyrtaeus, by whose aid the Spartans defeated their enemies and established their system of education. We do not know who Tyrtaeus was—whether, as tradition has it, he was the lame Athenian schoolmaster who was given Spartan citizenship, or whether he was born and bred a Spartan. But he unquestionably held an important position in the Spartan state. "He is the very voice of the Spartan ruling class, the interpreter of its ideals and its instructor in the art of war."<sup>9</sup> As Symonds has put it,<sup>10</sup> "Tyrtaeus, less by his specific maxims than by the spirit which his verses breathe, deserves an honored place among the bards whom Aristotle would have classed as *ἠθικώτατοι*, most serviceable for the formation of a virile and powerful temperament, most suited for the education of Greek youth." His conception of *areté* was the ability to fight well without fear of death. He was thus the true poet of the Spartan spirit, and we are told by Lycurgus that the Spartans passed a law that whenever they took the field under arms they should all be summoned to the king's tent to hear Tyrtaeus' poems in the belief that this would make them willing to die for their country.<sup>11</sup> It was undoubtedly the spirit which Tyrtaeus preached which won the second Messenian War. He preached the complete submergence of the individual in the state and his doctrines lie at the basis of the Spartan organization of the sixth and fifth centuries. It is significant that archaeological evidence proves that Sparta in the seventh and sixth centuries before Christ was culturally much richer than the narrow militaristic state of the fifth and fourth centuries, and it is interesting to speculate on how far the continued adherence to the doctrine of the submerging of the individual in the military state advocated by Tyrtaeus brought this about.

In Athens we find a succession of statesmen in the rôle of teacher.

<sup>9</sup> Bowra, *Early Greek Elegists*, 41.

<sup>10</sup> *Op. cit.*, 149.

<sup>11</sup> Lycurgus, *Contra Leoc.* 107; cf. Jaeger, *Paideia: The Ideals of Greek Culture*, I, 84-96.



Of these the first is Solon, who combined decisive action in public life with letters, and of whose poems we have many fragments. He is credited with being the founder of Athenian democracy and, although this honor perhaps more justly belongs to Cleisthenes, yet Solon did establish the political philosophy which was the basic doctrine of Athenian democracy. To Solon the foundation of the state was to be found in *δικη*, "justice," and it is justice which is the basis for his social, political, and economic advice to his fellow citizens. This necessarily carries with it the belief in the equality of the citizens, and presupposes similarity of opportunity for all and the right of the individual to develop his powers to the highest point. It is justice which animates all of Solon's political activity, and he preaches constantly the great religious doctrine of *κόρος*, *ὑβρις*, and *ἄτη*. I do not mean that the doctrine was original with Solon, but he did make it the very core of his philosophy of the state. This emphasis on justice is well brought out in a fragment quoted by Demosthenes in a famous passage of the *De Falsa Legatione* (254), which Symonds<sup>12</sup> paraphrases thus:

The citizens seek to overthrow the state by love of money, by following indulgent and self-seeking demagogues, who neglect religion and pervert the riches of the temples. Yet Justice, silent but all-seeing, will in time bring vengeance on them for these things. War, want, civil disorder, slavery, are at our gates; and all these evils threaten Athens because of her lawlessness. Whereas good laws and government set all the state in order, chain the hands of evil doers, make rough places plain, subdue insolence and blast the budding flowers of *Αἵε*, set straight the crooked ways of tortuous law, root out sedition, quell the rage of strife; under their good influence all things are fair and wise with men.

Solon was reckoned as one of the seven wise men of Greece and was always remembered as the great teacher. Athenian schoolboys learned his poems by heart, reference to his precepts is frequent, and there was a tendency among ancient writers to attribute the origin of their laws to him as the lawgiver *par excellence*.

One may say that the other elegiac poets, as well as those who were statesmen, were teachers. This is true, and one may mention Theognis, Mimnermus, Xenophanes. But these poets addressed

<sup>12</sup> *Op. cit.*, 153.

select groups of friends rather than armies or groups in the assembly as Tyrtaeus and Solon did. And I am interested here only in those who directly instructed and influenced the great mass of the citizen body—who, in short, played the part which our radio speakers and our newspaper writers play at the present time. The audience is now vastly wider. Where Solon reached a few thousand at the most in the assembly, now Roosevelt addresses a nation of many millions, and his words are eagerly awaited by Europe and the world; and Churchill's voice is heard by the farflung British Empire and by the citizens of those nations who are Great Britain's closest friends, and by those powers of darkness with which she is engaged in bitter war. But the principle is just the same.

Under the Athenian Empire her great statesman Pericles is represented by Thucydides as seizing the opportunity in his funeral oration, spoken over those who had died in the first year of the Peloponnesian War, of preaching to his fellow citizens. This speech is entirely different from the other *λόγοι ἐπιτάφιοι* which have come down to us, for it dispenses with the customary elaborate eulogy of the dead and develops into a glorification of the Empire and a justification of Athens' policy. The character of Pericles' leadership was such that Thucydides tells us that under him Athens, though in name a democracy, gradually became in fact a government ruled by its foremost citizen.<sup>13</sup> His successors tried to emulate him, but lacking his lofty and incorruptible character, they were wholly unequal to the task and ran affairs so as to suit the whims of the people.

Again, when Athens' great day was done, we find another statesman educator in Demosthenes, the great protagonist in the drama which ended with the defeat at Chaeronea. Demosthenes himself said explicitly that the statesman must educate the people. "The advancement of the State must always go along with the measures proposed by good citizens, and they must always support the best and not the easiest policy; for towards the latter nature herself will lead the way, but to instruct you by speech and guide

<sup>13</sup> Cf. translation by Smith in "Loeb Classical Library," II, 65.

you to the former is the duty of the good citizen."<sup>14</sup> Demosthenes' public orations are frankly didactic, as I shall show later.

Another great source of teaching was literature, and this through the medium of the ear rather than that of the eye. For, although there was doubtless a high degree of literacy in fifth- and fourth-century Greece, it was not so easy to procure books as it is in our modern life with our public libraries which are free to all and rental libraries where books can be borrowed for a few cents a day and with the easy purchase of books for our own private libraries. We have in addition countless periodicals, which appear with appalling frequency. But in Athens, while the book trade was not unknown, it played no such part as it does in our lives today. There was a book market in the *agora* as early at least as the Peloponnesian War,<sup>15</sup> and Athens was exporting manuscripts to her colonies. Xenophon tells in the *Anabasis* (VII, 5, 14) of manuscripts which were found washed up along with other goods on the shore of the Black Sea from the remains of a wrecked ship. In the *Memorabilia* (I, 6, 14) Xenophon relates how Socrates studied eagerly the older literature and made excerpts from it. The demand for books during the Peloponnesian War seems to have been considerable,<sup>16</sup> and the desire for reading was steadily increasing, as may be inferred from the Introduction to Plato's *Phaedrus*. Of private libraries we hear little. Euripides is credited with an extensive collection, and there is reference in Xenophon (*Mem.* IV, 2, 10) to the fact that Euthydemus had all the works of Homer in his library. Lack of books and much listening to speeches and drama and readings from history developed the memory remarkably. The game of capping verses illustrates the quantity of verse committed to memory at least among the better educated. In Xenophon's *Symposium* (III, 5) Niceratus tells of his great memorizing feat. He says: "In his anxiety to make me a good man my father obliged me to learn the whole of Homer's poems, and so it comes about that even now I can repeat the *Iliad* and the *Odyssey* by heart." Heraclitus<sup>17</sup> had

<sup>14</sup> *On the Chersonese* 72, trans. Vince.

<sup>15</sup> Plato, *Apol.* 26D.

<sup>16</sup> Aristophanes, *Frogs* 1114; Xenophon *ibid.*

<sup>17</sup> *Frag.* 40; Diels, *Herakleitos von Ephesos*, p. 26; cf. *frag.* 104, Diels, p. 42.

said, πολυμαθὴν νόον ἔχειν οὐ διδάσκει, "much learning does not instruct the mind," and Plato (*Laws* 811) condemns the current practice of memorizing prose literature and verse indiscriminately as resulting in a dangerous smattering. The frequent parodies of Euripides by Aristophanes imply a great familiarity with Euripides' plays on the part of the audience. A passage from Plutarch likewise indicates that many Athenians could quote freely from Euripides. In connection with the Athenian disaster in Sicily in 413 B.C. Plutarch (*Nicias* 29) says:

Several of the Athenian prisoners of war at Syracuse were saved for the sake of Euripides, whose poetry, it appears, was in request among the Sicilians more than among any of the settlers out of Greece. When any travelers arrived who could repeat any passage for them or give them a specimen of his verses they were delighted to be able to communicate them to one another. Many of the prisoners of war who got safely back to Athens are said after they reached Athens to have gone and made their acknowledgements to Euripides, relating how some of them had been released from their slavery by teaching what they could remember of his poems, and others when fainting after the fight had been relieved with meat and drink for repeating some of his lyrics.

Thus there is abundant evidence of familiarity with poetry.

The educative value of literature was well recognized by the Greeks. We see it in their great reverence for Homer and the tragedians and in the frequent quotations in our classical texts of other authors to illustrate particular points. Herodotus, for example, quotes a great variety of writers and uses them as evidence. And Plato, despite his banishment of the imitative poets from his ideal city and his sorrowful dismissal of Homer, does not deny that the poets were teachers, and he frequently quotes from them. In the *Protagoras* (325) he puts into the mouth of Protagoras an explicit statement about the educative value of poetry:

When the boy has learned his letters and is beginning to understand what is written, as before he understood only what was spoken, they put into his hands the works of great poets, which he reads sitting on a bench at school; in these are contained many admonitions and many praises, and encomia of ancient famous men which he is required to learn by heart in order that he may imitate or emulate them and desire to become like them.

Later in the same dialogue (339) Protagoras advances the opinion that skill in poetry is the principal part of education.

Aristotle early in the *Rhetoric* (I, 2, 1) declares that each of the arts is able to instruct and persuade in its own special subject. In discussing the causes of the origin of poetry he gives as one of them the enjoyment which people derive from representations, and he adds that "learning things gives great pleasure not only to philosophers but also in the same way to all other men, though they share this pleasure only to a small degree" (*Poetics* 1448B). And in the *Rhetoric* (I, 4, 7) in his discussion of the aims of the orator he is very conscious of the educative value of oratory.

The other side also is voiced, Demosthenes (*On Organization*, 36) says: "Your orators never make you either bad men or good, but you make them whichever you choose; for it is not you that aim at what they wish for, but they who aim at whatever they think you desire." Likewise Plato complains (*Laws* 659A-C) that the choice of the victor in the dramatic contest was practically in the hands of the audience, and that the need of pleasing the popular taste had corrupted the very poets themselves. Aristotle also comments on the tendency of poets to follow the wishes of the spectators (*Poetics* 1453A). In comedy this led to such things as some very low humor and scenes of horse-play to please the public taste,<sup>18</sup> and in tragedy to flattery of the Athenians by distortions in the myths to render them favorable to Athens or by extravagant praise of the Athenians in the speeches of the characters. But in spite of the necessity of pandering to the public taste the dramatists' didactic purpose persisted. Hall<sup>19</sup> declares that the earliest book trade in Athens resulted from the popularity of Attic tragedy. And indeed we may well look to Attic tragedy as one of the great educative forces of the fifth century. In the agon of Aristophanes' *Frogs* Euripides makes the point that the reasons for admiring a poet are,

<sup>18</sup> Aristophanes shamelessly begs for the comic prize (*Eccles.* 1154 f.; *Birds* 1101 f.). For the restrictions and liabilities to which the judges of the dramatic contests were subject cf. Flickinger, *The Greek Theatre and Its Drama*, 213-215.

<sup>19</sup> *Companion to Classical Texts*, 27; cf. Thompson, *Ancient Libraries*, 18.



For his ready wit and his counsels sage  
and because the citizen folk he trains  
To be better townsmen and worthier men.<sup>20</sup>

And later in the same play (1052) Aeschylus says,

For boys a teacher at school is found  
but we, the poets, are teachers of men.  
We are *bound* things honest and pure to speak.

And near the end of the play (1500) Pluto dismisses Aeschylus with the words,

Farewell then, Aeschylus, great and wise  
Go, save our state by the maxims rare  
Of thy noble thought: and the fools chastise,  
For many a fool dwells there.

In all of these passages Aristophanes is thinking of the educative value of tragedy.

The question may well be asked, "To what extent did drama influence public opinion?" Did the educative value of tragedy lie solely in its aesthetic effect? The author of the treatise *On the Sublime* says: "the Sublime consists in a consummate excellence and distinction of language, and this alone gave to the greatest poets and historians their pre-eminence and clothed them with everlasting fame. For the effect of genius is not to persuade the audience, but rather to transport them out of themselves."<sup>21</sup> With this we may of course compare part of Aristotle's definition of tragedy (*Poetics* 1449B): "through pity and fear it effects relief to these and similar emotions," the famous "katharsis" about which volumes have been written. How great the educative effect of the tragedies was it is impossible to say. The same is true of comedy. But whatever was the effect of Aristophanes' teachings on public opinion and public action, he at least, it must be admitted, had a medium in which he could present fearlessly all sorts of ideas—political, social, educational. There is always an unmistakable didactic seriousness underlying all of Aristophanes' comedies.

<sup>20</sup> 1008 f., trans. Rogers.

<sup>21</sup> Longinus, *On the Sublime* 1, 3, trans. Fyfe.

Symonds called an Aristophanic comedy "madness methodised and with a sober meaning."<sup>22</sup> "The press and the platform do for us in a barren, unaesthetic fashion, what Aristophanes did for the Athenian public."

In choral lyric also we find a didactic tendency. From Alcman's "Maiden-Song," our earliest example of Greek choral lyric, down through Pindar, we can trace what seems to have been a strong tradition in this type of poetry—that there must be a myth from which a great moral lesson can be drawn, e.g., in Alcman's poem the story of the slaying of the presumptuous sons of Hippocoön is followed by the maxim that there is a vengeance from the gods which punishes human insolence.<sup>23</sup>

The purpose of history was frankly didactic. Herodotus' work consists of a series of variations on the theme of the mutability of human fortune and the doctrine of *κόρος*, *ὕβρις* and *ἄτη*, the theme which motivates all of Attic tragedy as well—that satiety or overabundance leads to insolence and insolence in turn to ruin, or more familiarly, "pride goeth before destruction and a haughty spirit before a fall." The changes on this theme are rung from the story of Croesus, the Lydian king, through the great drama of the rise and fall of Cyrus, on to Polycrates, the tyrant of Samos, and his famous ring, and so on down to the defeat and humiliation of Xerxes after all his magnificence and pride. And Thucydides, after discussing the accuracy of his work, goes on to say:<sup>24</sup>

But if he who desires to have before his eyes a true picture of the events which have happened and of the like events which may be expected to happen hereafter in the order of human things, shall pronounce what I have written to be useful, then I shall be satisfied. My history is an everlasting possession, not a prize composition which is heard and forgotten.

We feel this didactic element all through the history, in the archaeological Introduction, in the "Pentekontaetia," in the great deliberative speeches, in the magnificent drama of the failure of the Sicilian expedition, that glorious piece of writing which Macaulay rated higher than any other piece of prose writing.

<sup>22</sup> *Op. cit.*, 426 f.

<sup>23</sup> Cf. Bowra, *Greek Lyric Poetry*, 31.

<sup>24</sup> I, 22, 4, trans. Jowett.

In the case of oratory we have easier modern comparisons than is true of drama or of history. We have our innumerable public speeches just as the Greeks had, which we hear either at meetings or on the radio, or which we read in the newspapers. Probably the average citizen today listens in one way or the other to hundreds of speeches each year. The Greeks took keen delight in oratory and had done so since the days of Homer, when the ideal hero was pictured as a combination of good warrior and good speaker. The Athenians of the fifth century heard speeches constantly in their daily life—speeches before the ecclesia, speeches before the law courts, epideictic orations on various occasions. Public speaking played such a large part in their life and had such fascination for them that the dramatists, especially Euripides, frequently put into the mouths of their characters highly polished forensic or deliberative speeches. And Greek political writers, such as Isocrates, put their essays into the form of deliberative or epideictic orations. The historians include the words of their characters in the form of direct speech, and one of the great glories of Thucydides' history is the debates in the assembly which he reports in the form of deliberative orations. An Athenian citizen was obliged to know something about oratory, for every Athenian citizen was a member of the assembly and hence a potential speaker. He might also become a member of a law court and therein have to evaluate and weigh the arguments of the contestants. Furthermore, according to the Attic system, every man had to handle his own cases in court. Hence he was always a potential forensic orator. One story will suffice to indicate the extremely critical attitude which the Athenians had toward oratory. Suidas, the lexicographer, tells a story which illustrates in an amusing way the hypersensitiveness of the Athenian audience in the matter of correct speech. On one occasion the city was in sore need of funds. A banker of foreign extraction offered to advance the amount required on very favorable terms. In the course of his speech he used the wrong future of the verb "to lend"—a mistake comparable to a confusion of "shall" and "will" in English. Immediately there was an uproar in the assembly; they refused to consider the banker's attractive

proposition until he apologized and improved his Greek.<sup>25</sup>

In the case of Demosthenes, in his three *Philippics* and three *Olynthiacs* and the speech on the *Peace of Philocrates* and the one on *Affairs in the Chersonesus*, we are able to follow the efforts of one man to rouse his fellow-citizens to a particular course of action. We follow his brilliant and impassioned attack on Philip and his eloquent attempts to rouse the Athenians from their lethargy, to put a stop to their isolationist policy, and to persuade them to be ready with contributions of money and with improved military organization to fight the cruel and dishonest barbarian from the north. These speeches cover the period from 351 to 341 B.C. On the other side the fifth-column and isolationist groups were busily advocating their policies, and it was not until after the third *Philippic*, in 341 B.C., that the Athenians began to heed Demosthenes' advice, when it was now too late. Philip's triumph at Chaeronea soon followed. It is not my purpose here to raise the much debated question of whether we should look upon Demosthenes as the great patriotic orator trying to the last breath to save his state if his fellow-citizens would only co-operate, or as merely the visionary and foolishly stubborn champion of a forlorn cause, i.e., the city-state, which was doomed. On the other side of the case we have the armchair orator Isocrates with his dreams of a united Greece being led in a great Pan-Hellenic enterprise against the Persians. Perhaps the admonitions of his greatest oration, the *Panegyricus*, 380 B.C., did have some influence on the formation of the second Athenian Empire two years later. We cannot tell. This raises the question of the political pamphlets of the fifth century, of which we possess one—the appraisal of Athenian democracy, which goes under the name of the Pseudo-Xenophontic *Constitution of Athens*, or the *Old Oligarch*. Undoubtedly such documents had some influence on the political thought of the later fifth century and may well have contributed to the growing power of the oligarchic clubs which helped to organize the revolution of the four hundred in 411 B.C.

The problem of education in the narrow sense is too large to

<sup>25</sup> Suidas, s.v. Θερίω.

cope with here and is somewhat outside of the scope of this discussion. But one or two aspects of it may be mentioned. Aristophanes and Plato both deplore the so-called new education, i.e., the teaching of the Sophists, with its corruption of young men. In the *Apology* (19E) Socrates denies that he knows how to teach and gives a scathing criticism of men like Hippias, Gorgias, and Prodicus, who profess to teach and do it for money. And in the *Euthydemus*, a satire on rhetoric, we have an inimitable picture of two of the charlatans of the time, who professed to be able to refute any proposition true or false and to impart their skill for a consideration to anyone, regardless of his previous condition of incapacity and without interfering with business. Familiar is the debate of the just and unjust arguments in Aristophanes' *Clouds*, where the virtues of the old-fashioned education, with its emphasis on *mousiké* and *gymnastiké*, are pitted against the vices and corruption of the newfangled teaching. Because of slavery Athens had a rather large class with comparative leisure, and there are many references, especially in the introductions to the Platonic dialogues, to meetings of groups of these men, both young and old, in the agora, the palaestra, private houses, symposia, for discussions of various types of problems—ethical, philosophical, literary, political. It is impossible, however, to tell how large a group of the citizens was affected by these discussions. In the matter of education one very sorry aspect comes to light, and that is the education of women. In fifth- and fourth-century Athens, which produced the greatest writers, the greatest artists, the greatest philosophers the world has ever known, women held a most secluded and degraded position. Spartan women had a much freer position. Pericles in his funeral oration pronounced that woman most worthy who is least mentioned either for good or for evil.<sup>26</sup> And through this period very few Athenian women are even mentioned. Homeric Greece had had her Helen and her Penelope, Ionia had had her Sappho and her Erinna, fifth-century Athens had her Aspasia, who was not an Athenian. But the names of the wives, mothers, sisters, daughters of the great fifth-century

<sup>26</sup> Thucydides II, 45, 2.



Athenians are in many cases not even known. Women received no education except what they could acquire at home. In the *Lysistrata* of Aristophanes the following passage occurs:

I am a woman, but I don't lack sense;  
I'm of myself not badly off for brains,  
And often listening to my father's words  
And old men's talk, I've not been badly schooled.<sup>27</sup>

But one of the most pitiful passages in Greek literature occurs in the same play, where are recounted the privileges which the state has bestowed on Athenian women:

Right it is that I my slender  
Tribute to the state should render,  
I, who to her thoughtful tender  
care my       happiest memories owe;  
Bore, at seven, the mystic casket;  
Was, at ten, our Lady's miller; then the yellow Brauron-bear;  
Next (a maiden tall and stately with a string of figs to wear)  
Bore in pomp the holy Basket.  
Well may such a gracious City all my filial duty claim. (640-648)

This is a poor little list of religious distinctions.

Another opportunity which the state afforded its citizens was the witnessing of, and participation in, the public festivals, not only the local festivals such as the Panathenaea and Eleusinia at Athens, but also the great Hellenic festivals—the Olympian, Pythian, Nemean, and Isthmian games. In the city-states themselves we find very great praise of the cities, in other words we find always a vigorous nationalistic spirit. But we find very little Pan-Hellenic spirit. Greek history is filled with the jealousies and contests of the various cities against one another. As Thucydides tells us in his archaeological Introduction (I, 17), before the Trojan War the Greeks undertook no common enterprise, and after that war for a long time Hellas was kept from carrying out any notable undertaking. It was only in the face of the Persian menace in the fifth century that the Lacedaemonians assumed the leadership of the Hellenes who joined in the war. This unity of effort was short

<sup>27</sup> 1124-1127, trans. Rogers. The verses 640-648 are also in Rogers' translation.

lived, for the defensive alliance which followed the Persian Wars was effective for only a short time. Politically the Greeks were incapable of union. We must look to the great Hellenic festivals and to religion for any unifying influence. These festivals were by no means limited to athletic contests. They included also all sorts of contests of the intellect—in poetry, history, oratory. This was true of course at many of the local festivals also, but at the Hellenic festivals especially the Greek had opportunities for meeting Greeks from many cities—even from distant Sicily and Ionia and Egypt. He competed with men from other cities. It was these festivals which inspired the glorious triumphal odes of Pindar, those great poetic flights which have so enriched our knowledge of Greek mythology. They were written, it is true, for pay, ordered for the celebration of the victory and the glory of the city of the victor. But they are nevertheless fine poems, the only examples which we have of this particular type of Greek lyric.

The shrine of the Pythian Apollo at Delphi offered, aside from its quadrennial festival, another unifying and cultural influence in the oracle. In the temple of the god were inscribed the three Greek maxims which constituted the rules which the Greeks considered the ideals of conduct—"know thyself," "nothing too much," and the less well known "going surety spells ruin." Often when I have stressed the Greek emphasis on *sophrosyne*, or moderation, some more thoughtful student has objected that the Greeks do not seem to have been a moderate people; that on the contrary they seem to have been a most impulsive race quick to act and quick to repent, and that their history is full of most extravagant acts. This, indeed, is true, and it may explain their emphasis upon the three precepts quoted above. They realized their shortcomings and admired these precepts as a cure for those short-comings, and tried as best they could to inculcate these ideas into their citizens. At any rate there the maxims were, inscribed in the great shrine at Delphi, which must have been visited by thousands of Greeks and barbarians annually. Delphi undoubtedly had developed an extraordinarily intelligent priesthood, and visitors to the oracle certainly had an

opportunity to hear a vast amount of instructive political, literary, philosophical, and artistic discussion just as they could at the Hellenic games. Of course not every Athenian could go to Delphi or to the great games, but at home they had the same opportunities on a smaller scale. In his funeral oration Pericles speaks thus: "We have provided for the spirit many relaxations from toil: we have games and sacrifices regularly throughout the year."<sup>28</sup> Thucydides undoubtedly had in mind here the intellectual and aesthetic aspect of the local festivals, as well as their athletic side.

There remains the question of the educative value of art in the Greek city-state. In a little book called *Cycles of Taste* Chambers has propounded the thesis that the Greek did not know that he was an artist until his arts were well past their prime. The Parthenon and Propylaea were already built and had become the accustomed sights of Athens before it was dimly borne upon the Athenians that they were works of art. In other words, prior to the fourth century of the Christian era, and here Chambers indicates the time of Plotinus, there is no evidence that works of art were admired, except for their magnitude and costliness. In sculpture and painting the important qualities were life and realism (p. 3). In pursuance of his thesis Chambers goes rapidly through the various Greek authors and finds that to the author of the *Iliad* and the *Odyssey* art means nothing but gold and glitter, that the same thing is true of Pindar, that Herodotus' remarks on art are confined to the size and magnificence of dedications and monuments, that Pericles' funeral oration is full of moral resistance to art, that the tragedians avoid the subject, that to Plato the only justification for a work of art was that it should teach (*Rep.* 401; 377)—in other words, that Greek art in its earliest and finest epoch was completely bound up with the life and religion of the people (p. 14), and that art in order to be justified must be useful. In view of this statement it seems to me to be worth while to examine some of the passages which Chambers dismisses in such summary fashion. The description of the shield of Achilles is far from being all gold and glitter. The poet takes the keenest delight in describing the

<sup>28</sup> Thucydides II, 38, 1.

grace and delicacy of the workmanship, the intricacy and harmony of the design, the varied combination of metals, and the delight which it all gives to the eye. The fine art of the Homeric age is mainly decorative art applied to objects in daily use. It is not usually connected with religion. We have many descriptions of the beautiful weaving which Homeric women devised.

For Herodotus Chambers would have done better to quote the passages in which Herodotus shows tremendous interest in artists and their works, e.g., the ring of Polycrates, rather than the passages in which he is concerned with the size of dedicatory offerings. As far as Pindar is concerned, the poet himself recognizes sculpture and poetry as sister arts employed in the commemoration of the athlete's fame (*Nem.* 5, 1), and Jebb<sup>29</sup> has shown that as early as Pindar's time sculpture was already becoming divorced to some extent from religion and was being used for honoring athletes. Simonides is reported to have said, "painting is silent poetry and poetry painting that speaks."<sup>30</sup> Chambers is quite wrong about the complete tie-up of art with religion. I quote Jebb again: "Nothing was more characteristic of Greek art than the skill with which it gave lovely forms to the cheapest and homeliest articles of daily use."<sup>31</sup> We have many of the lovely vases, numbers of which must have been used wholly for adornment. Pericles in the funeral oration speaks of the beautiful objects which surrounded Athenians in their private houses. And on their exquisite grave reliefs we have charming secular scenes. In the funeral oration I can see no slightest indication that, as Chambers maintains, Pericles' famous statement *φιλοκαλοῦμεν καὶ φιλοσοφοῦμεν* must refer only to beauty of character. After all it was the Periclean age which erected the Parthenon and the Propylaea, which, though built nominally for religion, served equally a political purpose and for the beautification of the city. One reason for believing this is that the Parthenon never became a real religious shrine to the Athenians. The Panathenaic procession went not to the Parthenon but to the old wooden statue of Athena in the

<sup>29</sup> *Essays and Addresses*, 91.

<sup>30</sup> Plutarch, *Glor. Ath.* 3; *Lyr. Graec.* II, 259.

<sup>31</sup> *Op. cit.*, 115.

Erechtheum. Thucydides wrote political and military history and regarded the art, poetry, and philosophy of his day as not particularly pertinent to his history. But from his period there are references to the appreciation of art. In Euripides' *Ion* (184-236) there is a fine appreciation of the beauties of the temple at Delphi. In Aristophanes' *Wasps* (1214) Bdelycleon tells his father how to behave at a dinner party:

Extend your knees, and let yourself  
With practiced ease subside along the cushions;  
Then praise some piece of plate; inspect the ceiling;  
Admire the woven hangings of the hall. (Trans. Rogers)

As we come into the Hellenistic period we find aesthetic appreciation more common. We have an example in the conversation of the two gossiping women at the festival of Adonis in Theocritus' fifteenth idyl:<sup>32</sup>

Gorgo: Look first at these embroideries. How light and lovely!  
You will call them the garments of the gods.

Praxinoë: Lady Athena, what spinning women wrought them, what painters designed these drawings, so true they are? How naturally they stand and move, like living creatures, not patterns woven. What a clever thing is man!

In the fourth mime of Herondas a visit is described of two women to the altar and temple of Asclepius in Cos. There they examine certain statues with various comments on the realistic character of various figures. In the temple they admire paintings by Apelles.

But to return to our topic—the educative effect of art upon the Greeks. The Athenians lived continually in an artistic atmosphere in a beautiful city with some of the greatest works of architecture and art about them that the world has ever known. If the Greek could produce these things, he appreciated them and learned from them just as he learned from his literature and his philosophy and his political life.

I have tried to sketch briefly how Simonides' statement applied to the cities of Greece—especially Athens—and to list the ways in which the state consciously or unconsciously educated her citi-

<sup>32</sup> Vss. 78-84, trans. Lang. Cf. I.



zens. From that we may go farther. Pericles said that Athens was the school of Hellas.<sup>33</sup> Just as truly Hellas is now the school of the world. Different writers have expressed this thought in different ways. Sir Henry Maine somewhat extravagantly said: "Except for the blind forces of nature, nothing moves in this world that is not Greek in origin." Jebb phrased it more moderately: "The creative mind of ancient Greece was the greatest originating force which the world has seen."<sup>34</sup> Or, as Isocrates long ago put it in his *Panegyricus*:<sup>35</sup>

And so far has our city distanced the rest of mankind in thought and in speech that her pupils have become the teachers of the rest of the world; and she has brought it about that the name "Hellenes" suggests no longer a race but an intelligence, and that the title "Hellenes" is applied rather to those who share our culture than to those who share a common blood.

<sup>33</sup> Thucydides II, 41.

<sup>34</sup> Cf. Robertson, *op. cit.*, 55.

<sup>35</sup> 50, trans. Norlin. This is echoed by the inscription on the Gennadeion in Athens: Ἕλληνες καλοῦνται οἱ τῆς παιδείας τῆς ἡμετέρας μετέχοντες. "Those who have a share in our education [or our culture] are called Hellenes."

## LIFE, LOGIC, AND LANGUAGE<sup>1</sup>

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The varied situations of life, constantly arising, however isolated they may have seemed to naive and primitive man, fall for even the unphilosophical of today into certain patterns recognized as recurrent. The more sophisticated the observer, the more intelligible, though intricate, the patterns. And so logic—which has in some of its manifestations, like those notorious theoretical minutiae of the Mediaeval Scholastics, borne the aspect of an artificial and superficial adjunct to life—in its more sincere and dignified function directly reflects and records in orderly fashion the recurring situations of life, their groupings, their causes and effects.

Language in turn is no arbitrary thing superimposed on life and logic. Lucretius repudiated the belief that one early man imposed names on things at will and compelled others to accept his vocabulary, strange to them.<sup>2</sup> Thus early was the difficulty of vocabulary drill in class recognized. One is reminded of Horace's awareness of coming classroom problems, when in suburban schools his *Epistles* would be used in halting fashion to teach schoolboys their letters.<sup>3</sup> To which may be added Juvenal's gloomy reference to Horace and Vergil as grubby text-books.<sup>4</sup> It is hard to put over grammar as a gratuitous imposition.

Plato, dissatisfied with a random and accidental origin of words and playing with the notion of a certain possible intrinsic rightness of names, finally suggests in the *Cratylus*<sup>5</sup> that God gave the terms. Similarly he twice objected to Protagoras' dictum that the individual man is the criterion of everything, by preferring to be-

<sup>1</sup> A paper read at the Twenty-Fourth Annual Meeting of the American Classical League, Denver, Colorado, July 1, 1942.

<sup>2</sup> v, 1050 f.

<sup>3</sup> i, 20, 17 f.

<sup>4</sup> vii, 226 f.

<sup>5</sup> 391d, 438c.

lieve that God is that.<sup>6</sup> Now I suppose this was not so much, despite his religious nature, a matter of theism as a preference for responsible logical origins and sanctions for words and truth respectively over unsupported and whimsical assertion or mere accidental custom.

I would think of language as the orderly expression of that logic which is the orderly expression of life. Some years ago Sturtevant, of Yale, wrote for the *Classical Weekly*<sup>7</sup> a keen, vivid, and in some parts humorous account of the origin of language. I do not agree with everything in the paper, but have always admired it. When human expression, which was not language until it actually tried to communicate and succeeded, passed beyond the stage of spontaneous grunts and ejaculations as the immediate responses to present stimuli, it began to dramatize past experiences. It so produced, for purposes of communication, sounds appropriate to feelings not vividly felt at the time of their utterance and impelled by no stimuli being then and there applied. A woman who, while eating some berries, had uttered sincere sounds of enjoyment, later, wanting her child to eat some, pretended to reach for more, repeated expressions of enjoyment which had been spontaneous when she was eating, perhaps smacked her lips, and, though her own appetite was already satisfied, got across to the child the idea of his eating and enjoying the fruit. In the sense that it was deliberate and not spontaneous, Sturtevant concludes that language was invented for the purpose of lying.

But, though language is less sincere or differently sincere as compared with immediate reactions, and though there is, then, a measure of truth in the distinguished linguist's picturesque putting of the matter, at base language is honest and even scientific. I once heard Professor Morris Jastrow, of the University of Pennsylvania, say that language has a higher logic of its own. Its criteria are not directly those of science and objective truth. One may lie or be in error grammatically; one may tell the truth ungrammatically. Language and its syntax are determined by the subjective view of things, how they are regarded at the time of

<sup>6</sup> *Theaet.* 162c; *Laws* 716c.

<sup>7</sup> *C. W.* xvi, Oct. 30, 1922.

their expression. If they correctly reflect what the speaker or writer means and feels, they function with scientific accuracy linguistically, whether the statements as made square with objective fact or not.

There is a haunting passage in the *Philebus*<sup>8</sup> of Plato in which grammar is described as the bond between the one and the many. Twenty-four or twenty-six letters of the alphabet, hundreds of thousands of words, endless situations calling for narration, description, or exposition; and out of a maelstrom of events and a welter of words, grammar, which by its classifications and explanations reduces chaos and infinity to certain unities—being, as Plato said, the bond between the one and the many. If Latin and Greek nouns and verbs are highly inflected—well, so are situations in life; and the former must keep pace with the variety of the latter. We cannot think without these ordered words. Plato was the first to describe thought as conversation in words with one's self, *parole intérieure*.<sup>9</sup> At the end of the *Theaetetus*, the first definition of λόγος is the ability to put a thought into words.

The late William Gardner Hale, of the University of Chicago, in an important paper entitled, "A Century of Metaphysical Syntax," objected that syntax was presented too metaphysically and should be presented psychologically. For his view I have great respect. But in any case the metaphysics is there. If we are discouraged by the amount of syntax we fail to teach young students, let us reassure ourselves in part by the reflection that it is a very great matter to teach grammar, and that grammar learned and understood is a major intellectual achievement, with ramifications into all human experience and thought.

Think of the formidable terminology of grammar. "Substantive" is a term of logic, applicable, for instance, to the Platonic ideas. The Holy Ghost, says the theologian, is of one substance with the Father. Catholics and Lutherans differ over the metaphysical distinctions of transubstantiation and consubstantiation in the Eucharist. Substance does not mean matter necessarily. How many Latin teachers could define "substantive"? Take the

<sup>8</sup> 18C-D.

<sup>9</sup> *Theaet.* 189E-190A; *Phileb.* 38C-E.

terms "predicate" and "attribute." Dark with logic and theology again, they suggest God's attributes or what we predicate of Him, as that he is omnipotent. God is, and ablatives may be, absolute. Does the average Latin teacher know the meanings of the verb "be"? Is he clear on the distinction between "is" as predicating existence and "is" the copula, an ambiguity which figures so much in the *Parmenides* of Plato and other abstruse contexts? Or is it enough to know that *Est* or *'Eori* at the beginning of a sentence is to be translated with the aid of the inferential "there"? If rather ambitious, we may distinguish between a descriptive and a determinative clause in class. This may suggest grim discussions by old divines of Determinism versus Free Will. Take three cases which we think of as simple, elementary matter for first-year Latin pupils: nominative, dative, ablative. The nominative as the agent is Aristotle's efficient cause, the dative of purpose is his final cause, the instrumental ablative his material cause. We are giving these teen-age pupils a course in logic. "Infinitive" suggests such baffling concepts as eternity. Keats said that the "Grecian Urn" does "tease us out of thought as doth eternity." Then there is the term "participle" beside the Platonic reasoning that the beautiful is so by participation in absolute beauty. Consider "reflexive." *Cogito, ergo sum*. Descartes was thinking of reflection, I the thinker and me the object of thought. Thinking and thinking that one is thinking are as far apart as the naive and the sophisticated. The fact that the ablative of time when and of place where are juxtaposed in grammar as locative suggests the space-time of Einstein.

So what? We are not to teach children grammar. It is too hard. Not so fast. Rather, the teacher should first have a much more philosophical grasp of grammar than he is apt to have and not be in the bondage of the letter. He must not have shot his bolt when he says, "Bennett says" or "Allen and Greenough says." Secondly, we should realize the difficulty for the child and also the splendid cultural opportunity for him if he gains a grasp of such a tool; should sense even the high romance of grammar, which may convey the nuances of the world's greatest literatures.

Many thoughts may be expressed either in formal logic or in



grammar. I translate Plato's *Gorgias* 476b: "If anyone performs some action, it is inevitable that there be something experiencing the thing done by this actor." Or, grammatically, the subject of a transitive verb acts upon its object. Plato adds that what the doer does, that the recipient experiences; and however he does it, in the same manner also the other suffers it. Hence, his grammar and ethics continue, if A punishes B justly, doing a good thing, B is punished justly and receives justice, which is a good thing.

The perfect tense in Greek commonly represents a present condition resulting from a past action. In Latin a person is *doctus*, learned or accomplished, because he has been taught. Professor Beeson, of the University of Chicago, once wanted to consult a manuscript in the Vatican library which had been sealed by the bishop. "Can't you break the seal," inquired Mr. Beeson in Latin, "and have the bishop seal it again?" "*Episcopus abest*," the priest kept saying. "Let him seal it again when he returns," said Beeson. "*Episcopus abest*," insisted the attendant, "*Episcopus mortuus est*." The perfect *mortuus est* was equated with the present *abest*. This matter is taken up as a logical issue, rather confusing to young students, in Plato's *Euthyphro*.<sup>10</sup> "Is a thing carried because it is a thing carried, or is it a thing carried because it is from time to time carried?" "Is an act loved by the gods because it is a god-loved act, or does it enter the category of the god-loved because it has been loved by individual gods?" The act precedes and determines the state. The same dialogue (10c) uses in a logical discussion the expression, "If anything becomes or suffers anything,"—in other words, "if anything is a predicate nominative or the object of a transitive verb."

Teachers of the Latin language are advised to socialize the subject. The first, easiest, and worst recourse of many of them is to socialize it by abandoning it, intermittently at least, and taking up antiquities—what the Romans ate without at meals, how they kept their clothes on without buttons. The teacher—usually feminine—ruefully viewing the runs in her stockings and pondering morosely over the mounting cost of rayon, silk, or nylon, finds emotional release in wistfully recalling that Roman ladies wore no

<sup>10</sup> 10b.

hose. But does the class come back from this digression with increased accuracy and accelerated fluency in reading Vergil? *Non sequitur*.

I was at luncheon with Governor Phil LaFollette once, when he said that the American physical frontier is gone. There are no more virgin territories and resources to exploit. Horace Greeley's "Go west, young man" no longer applies. We shall have to find a spiritual frontier within our home environment, he concluded. Similarly, the Latin teacher is not to buy a ticket to somewhere else, but to stay with the language, learn its larger meaning and resources, and remember that there never has been a socializing influence comparable to language.

Apropos of the words, *puella quam vidi*, I may say grammatically, "A relative pronoun agrees with its antecedent in gender and number, but its case is determined by its construction in the clause in which it stands." Or I can say to the girl, "Your sex and number are constant; you are always one girl. But you can and will be in many situations in life. Your case will vary according as you are doing something, owning something, interested in something, being treated in some way, going somewhere with a boy, or being spoken to."

I have always welcomed in my teaching those passages in which the point depends on the tense or other inflected form, so that students, however reluctant to do so, have to take account of inflection and can readily sense its importance. *Vivent ut vixerunt*, cries Cicero. Later he is said to have uttered *vixerunt* with grim significance, on emerging from the place of execution of the conspirators. Panthus to Aeneas: *Fuimus Troes, fuit Ilium. Iam fuerit*, writes Lucretius of human life; "Soon 'twill be but a memory." Compare the pessimism of the inscription on the Appian Way: *Non fui. Fui. Non sum. Non curo*. Of all sad words of tongue or pen, the saddest are these, the pluperfect subjunctive. With pathetic eloquence Crito urges Socrates to escape. "But plan—or rather there is no longer time to be planning but to have planned, μάλλον δὲ οὐδὲ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευέσθαι."<sup>11</sup>

If we would humanize our teaching, there is romance, there are

<sup>11</sup> Crito 46a.

literary nuances, in tenses. "As it was in the beginning, is now, and ever shall be." Calchas in the *Iliad* "knew the things that are, the things that are to be, and have been of yore." Says Menelaus, "Bring ye the might of Priam. . . . Ever of younger men the minds are aflutter. But in whatsoever the old man has a part, he looks at once before and after." This concern over antecedents and consequents, as the logician calls them, the Greek thought a good thing. The way romanticism differs from classicism on this theme of tenses may be felt when we hear again:

We look before and after  
And sigh for what is not.  
Our sincerest laughter  
With some pain is fraught.

or

The present only toucheth thee.  
But, och, I backward cast my e'e  
O'er prospects drear.  
And forward, tho' I canna see,  
I guess and fear.

One could go on to speak of such tense shadings as the courteous epistolary tenses, the conative imperfect, the philosophic imperfect, the inceptive aorist, the future of discovery, the monitory, minatory future. Do we clearly know and teach the meaning of the word "tense" with all these modal aspects added to time indication? Do we make clear the meanings of grammatical terms freely used? How would you define precisely what you want when you ask for the "construction" of a word? As a teacher you are in the indicative mood most of the time, change to the imperative mood when making assignments, are in the optative mood as to your students' grades and your own contracts. "Mood" is psychological, "mode" metaphysical; and only one of the two comes from Latin *modus*.

Some personality can be given to cases. I have thought of genitive, dative, and ablative as comparable to the three branches of government. The genitive is legalistic, having to do with parentage, citizenship, legal title, scientific and permanent qualities—rela-

tively cold and impersonal like the legislative function of government. The ablative is commonly concerned with ways and means, how a thing is done, by whom, with what, where, when. It resembles the executive branch and enabling clauses of enforcement. Between these two, adjusting austere, impersonal laws and grim executive and administrative methods to the individual, is the judicial dative, the case of the emotions and the personal equation, considering with some latitude point of view, motive, bearing, even prejudice. Or, thinking in terms of physical motion or logical direction, we might say picturesquely that we start from the genitive, *via* the ablative, toward the accusative, with the dative as a more or less interested observer.

Let me give one last illustration of the interrelation of language and meaning. Words, irrespective of their inflected forms, may become pictorial in their very arrangement, as in onomatopoeia they imitate their meaning. In a passage in the fifth book of Lucretius, when the poet describes the interlacing of boughs which chafe against each other and cause fire, he has the very words of his description in interlocked order.<sup>12</sup> Catullus in his tenth poem, introducing himself and his chum, seems to suggest their intimacy similarly by alternating the word referring to each.<sup>13</sup> The previous intimacy with a friend is dramatized in another poem of Catullus by having the last six words of the last line, which deal with their unity, run together by elision into a single word.<sup>14</sup> This is probably the most extreme case of elision in the Latin language.

Aware of the frequent despair of teachers in their effort to deliver the barest minimum to pupils who are often of inadequate

<sup>12</sup> *De Rerum Natura* v, 1096-1100:

et ramosa tamen cum ventis pulsa vacillans  
aestuat in ramos incumbens arboris arbor,  
.  
.  
.  
exprimitur validis extritus viribus ignis,  
emicat interdum flammai fervidus ardor,  
mutua dum inter se rami stirpesque teruntur.

<sup>13</sup> Catullus x, 1: Varus me meus ad suos amores

<sup>14</sup> Catullus LXXIII, 5 f.:

ut mihi, quem nemo gravius nec acerbius urget,  
quam modo qui me unum atque unicum amicum habuit.

preparation and interest, I offer finally a word of mercy, if not actually of penitence. It seems inhuman to ask the teacher to do more in the face of great obstacles. But, though the pupil is the final goal, the immediate emphasis for better education should be rather on the teacher's needs than on the pupil's whims. If he can have a more philosophical and literary equipment and enthusiasm, he will find opportunity to vivify the language without evading it. Granted that he must dilute and rephrase the ambitious ideas I have here hoped might be inculcated, his attainments and spirit will determine in the end whether he is in a profession or a trade, and whether his pupils are to be educated or merely passed.



## NOTES

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[All contributions in the form of notes for this department should be sent direct to Alfred P. Dorjahn, Northwestern University, Evanston, Ill.]

### TENTH BOOK OF THE *ILIAD*

The tenth book of the *Iliad*, "The Lay of Dolon" seems to be a mere interlude, an independent episode, and a scene that has absolutely nothing to do with the rest of the story. In it we see Odysseus and Diomedes set out to be spies on the Trojan army. They capture and slay Dolon, and finally murder Rhesus and steal his horses. The actions of the two heroes are less magnanimous and more sly and underhanded than usual. Nothing of importance is accomplished, nor is any advance made in the plot.

Grote, Wright, Lang, Leaf, and Sheppard condemn it as an interpolation. Yet, if their thesis is held, a great difficulty arises. At the end of Book IX we find the Greeks in the very throes of despair and panic. At the beginning of Book XI the Greeks, filled with confidence and courage, actually drive the Trojans back. This sudden gleam of joyful courage after the darkness of despair cannot be explained without the tenth book. It seems logical, then, to surmise that Homer deliberately included this book in order to arouse the necessary courage needed for the battle in the eleventh book.<sup>1</sup>

The adventure of the two Greeks, with its story of success and daring, aroused a confidence in the hearts of the entire Greek army. If two men can enter the very camp of the enemy and return unharmed, they too feel confident that their entire army can perform

<sup>1</sup> The books referred to in this paragraph are the following: G. Grote, *Greece*: New York, Peter Fenelon Collier and Son (1901), p. 189; W. C. Wright, *A Short History of Greek Literature*: New York, American Book Co., p. 28; A. Lang, *Homer and the Epic*: London, Longmans, Green and Co. (1893), p. 146; W. Leaf, *A Companion to the Iliad*: Macmillan and Co. (1892), p. 190; J. A. Sheppard, *The Pattern of the Iliad*: London, Methuen (1922), p. 84.

a similar task. The entire army feels certain that it can be victorious over such an enemy.

The acceptance of this tenth book of the *Iliad* does actually solve the sudden change from despair to joy on the part of the Greeks. Its rejection leaves an even greater problem for the commentators to solve.

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#### DALE CARNEGIE ANTICIPATED<sup>1</sup>

If you were among the more than a million purchasers of *How to Win Friends and Influence People* who by 1937 had sent that phenomenal "best seller" through thirty-seven editions, or among the still more numerous group of readers who obtained a copy from public or lending libraries or from a friend, you perhaps recall some rather pretentious claims to originality for the volume. Lowell Thomas in his Preface asserted that, though learned treatises on Greek and Latin with no popular appeal had been published for hundreds of years, no working manual had ever been written to help people solve their problems in human relationships. And Mr. Carnegie himself stated that he had for a year and a half employed a man trained in research to scour the libraries reading everything which he himself had missed, since his objective was to learn how the great men of all ages had dealt with people.

A significant reservation, however, limited his quest to *practical* ideas that anyone had ever used throughout the ages to win friends and influence people. This doubtless accounts for the meager gleanings from classical sources, which consist merely of a line from Publilius Syrus, brief mention of Aesop, and allusion to Socrates' method of interrogating an adversary by starting with questions which had to be answered affirmatively and led to admissions which would not otherwise have been made. Clearly, works on ideal friendship, in which the issue of personal advantage is left out of consideration, had no place in Mr. Carnegie's scheme.

<sup>1</sup> This note was apparently unsigned. We should like to know the name of the author, send the customary reprints, and give due credit. Ed.

Nevertheless, he cannot be absolved from one omission, even on the level of the practical. Macrobius, the scholarly compiler of the *Saturnalia*, puts into the mouth of a certain Eustathius sentiments which become the themes of whole chapters in *How to Win Friends and Influence People*. I subjoin a fairly close translation:

First in regard to the matter of putting questions, I should say that the man who desires to be an agreeable questioner will ask those questions which are easy for the person interrogated to answer, and which he knows that the latter has learned by careful study. For everyone is delighted to be urged to air his knowledge, because nobody wishes his learning to remain hidden; especially if the knowledge which he has acquired by painstaking effort is familiar to only a few, unfamiliar to the majority, such as that relating to astronomy or dialectic or like topics.

You see, people think they are reaping the reward of their effort when they get an opportunity to publish their erudition without being branded as "show-offs"; and they can't be called that when, instead of forcing it on their hearers, they are urged to speak. On the other hand, it occasions great bitterness if you question someone before a sizable audience on a topic which he hasn't thoroughly mastered; for he is forced either to admit that he doesn't know (a most damaging blow to a man's self-esteem), or to answer off-hand and to chance that he is right rather than wrong (a procedure which often results in betrayal of one's ignorance), and all this wounding of his pride he attributes to the questioner.

Those who have traveled widely on land or sea are overjoyed when they are asked about a little-known town or bay, and answer freely and describe the spots in word-pictures or by diagrams traced with a pointer, thinking it glorious to put before others' eyes what they themselves have seen. Need I mention military leaders and soldiers, or their invariable eagerness to tell of their brave exploits, though unless questioned they remain silent for fear of seeming arrogant? If they are invited to recount them, don't they consider that they have been repaid in full for their hardships, esteeming it a recompense to narrate their deeds to a willing audience?

... The man who has escaped dangers now past, or lived through woes now ended, is most happy to be called upon to tell of them, though the man who is still involved in them ever so little shrinks from the urging and feels disinclined to recite them.

... As often as you may, solicit an account of his experiences from a person whose speech was favorably received, or who served ably and successfully as an ambassador, or who enjoyed a kind and friendly reception from the emperor, or who by strength or wits was the only one to escape when nearly the entire fleet was captured by pirates, because even a long recital of such things hardly satisfies the narrator's desire to talk.

You will give anyone pleasure if you bid him tell of his friend's sudden stroke of luck, which without the suggestion from you he dared not mention

for fear of seeming boastful, nor yet suppress for fear of appearing spiteful. Question the avid huntsman about the forest's bounds, about the concealment of the lairs, about his luck in the chase. If one of the company is devout, give him opportunity to tell of the observances by which he won the gods' help and of the magnitude of the benefits which he derived from ritual; for such people deem it a sort of moral obligation not to cloak in silence favors conferred by deity, with whom, too, they want you to think them on a friendly footing. And especially if an old man is present, you have a chance to confer what seems to him the greatest of all favors, if you question him even on matters in which he played no part. For everyone knows the garrulousness of old age. (*Saturn.* vii, 2, 3-14.)

This advice matches Mr. Carnegie's nearly point for point. Listen attentively; find out the other man's interests and lead conversation into those channels; encourage him to talk about himself; don't put him in the wrong; flatter his ego. Eustathius (or Macrobius) unfortunately omitted to point out the practical benefits obtainable from this complaisance, so we have no record of the "influencing," though we may take for granted the success of the technique in winning friends. But perhaps this is just as well, since in these days of emphasis on character training through study of Latin authors, we should have had to put the passage on an *index expurgatorius* if the writer had been more explicit.

#### PARODY OF THE POETS BY THE PHILOSOPHERS

In his *Biographies of the Philosophers* Diogenes Laertius records a number of instances of an interesting type of parody of poetry indulged in by the philosophers, usually oral, but occasionally written. The spirit of this type of parody is much in the vein of Timon's *Silloi*—satirical, sometimes bitter. The following example will illustrate its effect: Ariston of Ceos, describing the philosopher Arcesilaus and his system of philosophy, caustically said of him:

πρόσθε Πλάτων, ὀπισθεν Πύρρων, μέσσος Διόδωρος

"Plato the head of him, Pyrrho the tail, midway Diodorus,"

in parody of *Iliad* vi, 181 (Diogenes Laertius iv, 33):

πρόσθε λέων, ὀπισθεν δὲ δράκων, μέσση δὲ χίμαιρα.

Other examples of this type of parody are: a passage by Deme-

trius of Troezen, in his book *Against the Sophists*, concerning the death of Empedocles, parodying *Odyssey* XI, 278 f. (Diogenes Laertius VIII, 74); one in which Pyrrho condemns his pupil Philo, by parodying *Odyssey* XXII, 364 (*op. cit.*, IX, 69); a parody by Plato, substituting his own name for that of Thetis, in *Iliad* XVIII, 392 (*op. cit.*, III, 5), in which he invokes Hephaestus when he burned his youthful poems; a bitterly critical parody by Bion against Archytas, of *Iliad* III, 182 and I, 146 (*op. cit.*, IV, 52); a parody of Euripides, *Orestes* 540 f. by Chrysippus regarding Cleanthes (*op. cit.*, VII, 179); a criticism by Carneades of Mentor, a student, parodying *Odyssey* IV, 384; II, 268, and adding a third line of his own composing (*op. cit.*, IV, 64); a parody of Hesiod, *Works and Days* 293 f., by Zeno (*op. cit.*, VII, 25); parodies of *Iliad* V, 40, 366; XVIII, 95 by Diogenes (*op. cit.*, VI, 53; 55); and a parody of Euripides, *Philoctetes*, Fr. 796, against Xenocrates (*op. cit.*, V, 3). Another aspect of this practice is illustrated in Plutarch's *Contradictions of the Stoics*.

Apparently the philosophers had a tendency to parody lines from poetry, altering or adapting them for the purpose of instruction and reinforcing their teachings by their use. This was, perhaps, most extended in the case of Chrysippus, who was said to have copied most of the *Medea* of Euripides into one of his treatises.

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## BOOK REVIEWS

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[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

PEARSON, LIONEL, *Early Ionian Historians*: New York, Oxford University Press (1939). Pp. vi+240. \$5.00.

Most of the reviews that I have seen have failed to note the significance of this excellent book. It is not easy to read and the materials dealt with are meager and extremely fragmentary. As the author notes, the early Ionians have usually been studied only from the point of view of the light such investigation might throw upon the methods and sources of Herodotus. The gleanings from such investigation have not been very abundant, since Herodotus usually conceals his sources of information.

In a brilliant introductory chapter Pearson points out that the works of the so-called logographers made little impression upon the Athenian literary and historical tradition. But apparently these works continued to be written and read in Ionia and elsewhere all through the fifth and fourth centuries. It is in the Hellenistic age that we see the full impact of this Ionian influence. Poets, critics, historians, and scientists went back to Ionian works and used these works as mines and models, probably to an even greater extent than they relied upon the works in the Athenian literary tradition.

Pearson limits his present study to four writers and their works: Hecataeus of Miletus, Xanthus the Lydian, Charon of Lampsacus, and Hellanicus of Lesbos. The book is a monument of thorough and patient research, but is no less remarkable for its sound historical insight and its lucid and cogent argument. In this book Pearson has pointed the way for others. If we should investigate

in the same spirit the fragmentary remains of Ionian philosophy and science, we should be able to construct a more complete picture of Ionian civilization. And, what interests me even more, we should see this broad stream of non-Athenian tradition, submerged like an underground river during the fifth and fourth centuries, come into view again as the central current in the culture of the Hellenistic age.

The book is completely documented, has excellent Bibliographies, and an Index.

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RADIN, MAX, *Marcus Brutus*: New York, Oxford University Press (1939). Pp. viii + 238. \$2.75.

In *Marcus Brutus* Professor Radin, with profound insight into the spirit of the man and the events of the first century B.C., has presented to us a fine historical and psychological study. It is not only that. It is also a masterpiece of literary form and reads with all the fascination of a good novel; for it deals with some of the most interesting figures of that superlatively interesting period of the world's history, centering around that person who "for two and a half years was the most famous man of the Mediterranean world."

Professor Radin's book reveals Brutus to us as neither Plutarch's ideal philosopher-patriot who gave his life in a vain effort to establish liberty and justice in the world nor as Mommsen's "narrow-minded pedant," "an insensate fool who destroyed what he could not comprehend," who in cold blood murdered his best friend and benefactor, the greatest man of his age.

Radin's Brutus is more nearly the Brutus of Cicero and Plutarch than that of monarchically-minded modern historians. He stands out as a man of ability in the very matters that have made men great in recorded history—an excellent administrator, a brilliant soldier, an able orator, a personality that was mightily impressive and at the same time so attractive that it could powerfully appeal to spirits so different as Cato, Cicero, and Caesar, an Epicurean in the spirit of the founder of that school, at heart more interested

in philosophy and literature than in statecraft or war, a Stoic in his unflinching devotion to the ideals of virtue and justice. The author does not present him as a faultless hero, for he made many serious mistakes in his brief career; but his outstanding fault would seem to have been a lack of the saving grace of a sense of humor.

The tragedy of Brutus' life lay in "the profound cleavage that existed between what he found himself doing and what his inclination impelled him to do. . . . The Ides of March and Philippi, which alone give him his hold on the memory of posterity, were the realization of a purpose not his own." "The Brutus who fought for the murderer of his father," the Brutus who killed the man who really made him, "who sacrificed the deepest inclination of his heart to maintain an ideal which only his reason accepted, was unique, and history is justified in giving him a unique position."

As a matter of course, *Marcus Brutus* deals with all the more important characters that move across the stage of Cicero's Rome. We are made to see in clearer light than before and to understand better such figures as Caesar, Cassius, Cicero, Cato, Pompey, Crassus, Octavian, Sulla, Marius, Servilia, Clodia, Porcia—those mighty personalities that made or marred the world for all after-time. Professor Radin's biography of "the noblest Roman of them all" will be welcomed by all who enjoy a readable book and who are interested in great historical and political movements that not only changed the world but have their conspicuous counterparts in the world of today.

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RYBERG, INEZ SCOTT, *An Archaeological Record of Rome from the Seventh to the Second Century B.C.*: London, Christophers, and Philadelphia, University of Pennsylvania Press (1940). Two parts (Studies and Documents, XIII), paged continuously; Part I (text), Part II (plates). Pp. xiv+247+54 plates, 1 map.

Professor Ryberg, following a suggestion made by the late Tenney Frank, has undertaken to study the Roman burials, votive deposits, and sporadic finds which may be dated in the period from the seventh to the second centuries B.C. Her main object is to determine whether these archaeological sources sub-

stantiate the literary and historical traditions relating to developments at Rome in the Regal and early Republican periods.

The archaeological materials employed by Professor Ryberg consist mainly of pottery, metal work, *arulae* (small terracotta altars), and terracotta revetments. Her methods involve a comparison of the Roman remains with similar finds in Etruria and Campania in order to deduce cultural and commercial relationships chiefly on the basis of the volume and artistic merits of the materials which have been discovered in these areas.

In general, Professor Ryberg finds that the archaeological evidence corroborates the literary and historical tradition. In the seventh and sixth centuries, for example, Rome was much more prosperous than she was in the fifth century, when the Republic was first established. Even so, in the Regal period Rome stood only on the periphery of the cultural unit of the lower Tiber valley, and her commercial and cultural contacts were mostly Faliscan and Etrurian. The Greek pottery at Rome does not seem to have been imported directly from Greece even in the late sixth century. Professor Ryberg thinks that the Romans had no really important outside trade contacts until about 300 B.C., when the influence of Apulia and Campania began to be felt.

Subsequently,

in the third century there is some evidence of the influence of Rome on artistic developments in other districts. This consists in the Roman invention of *arula*-types and ornamentation of vases, in the export and imitation at other sites of Roman *arulae* and possibly also of vases, and in the imitation by Praenestine and Calene craftsmen of subjects and motifs popular in Rome. Roman influence on Italic art follows, however, and is probably the result of her political prestige (P. 208; Pl. 54).

The portion of Professor Ryberg's monograph which contains the text is extremely detailed, but her practice of stating her conclusions at the end of each chapter and the plates in Part II are most helpful in clarifying the work for the general reader. On the whole, one may say that she has performed a difficult, yet very necessary, piece of work in a manner that is more than satisfactory.

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ULLMAN, B. L., and HENRY, NORMAN E., *Latin for Americans*: New York, The Macmillan Company (1941). Pp. xiv+422+xxxi. Frontispiece, illustrations in black and white, 231, in color, 60. \$1.68.

Teachers of beginning Latin will welcome *Latin for Americans*. The authors have furnished material which the teacher has heretofore been obliged to supply largely for himself. The entire book stresses the continuing influence of Roman civilization in the modern world. The "Glimpses of Roman Life" offer an excellent opportunity for correlation with social science. The English-Latin correlation is carefully worked out and may be found throughout the text. This is provided for in several ways: seventy-nine "English Word Studies," thirteen studies of word formation, seventeen groups of Latin phrases familiar in English, and special studies of derivatives. A painstaking effort has been made to reach the interest of every pupil in the great variety of Latin readings. The eighty-three exercises touch on these and other subjects: history, biography, education, agriculture, economics, government, sports, architecture, parades, circuses, duty.

The illustrations were selected to be "an essential part of the instructional material." They are fascinating to the teacher, inspiring and informing to the pupil. Another new feature which will be found particularly helpful is the questions for discussion following the reading material. These need not be slavishly followed but will suggest others.

To develop quick reading ability, special attention is given to verbs, and the first two principal parts are introduced quite early.

One might offer the criticism that, after learning two principal parts early in the course, pupils find it difficult to add the other two, one hundred pages later. Even modern teachers wonder if, after all, the old way of learning all four parts at once did not save time and bewilderment for the pupil.

*Latin for Americans* will be a boon to the teacher and a delight to the pupil. If it is used in the spirit in which it was prepared, Latin will mean more to students in their first year.

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DAY, ARCHIBALD A., *The Origins of Latin Love-Elegy*: Oxford, Basil Blackwell (1938).

The work falls naturally into two parts, one a negative and the other a positive. The first part embraces chapter one, "The Question of the Alexandrian Love-Elegy," and chapter two, "The Erotic Epistolographers, Latin Epigrammatists, and Latin Elegy"; the second part, which is the constructive part of the book—chapters three, four, five, and six—shows what the author believes to be the real origins of the Latin love-elegy. These origins, as the author seems to indicate rather convincingly, are to be found in rhetoric, in the Pastoral, New Comedy, and the Epigram.

In the first part of his book the author sets out to demonstrate his conviction that the Latin love-elegy does not derive in any way from Mimnermus or the Alexandrian love-elegy. He examines all the fragments of Mimnermus which are preserved in Stobaeus and elsewhere and comes to the conclusion that they "do little to confirm the belief that Mimnermus composed personal love-elegy which, presumably, was imitated ultimately by Propertius and Tibullus" (p. 5 f). While he finds, for example, that the theme of stolen love has certain resemblances in Tibullus and Propertius, yet the resemblances are not sufficiently striking to warrant the deduction that the Roman poets were imitating Mimnermus. Among other passages he cites in this connection Tibullus (I, 5, 15):

Nescio quid furtivus amor parat.

In a similar way he takes up the various themes found in the fragments of Mimnermus and draws a like conclusion that there is no proof that the Roman poet is a debtor to the Greek.

But it appears that the author makes too much of the fact that imitation cannot be proved. In the nature of the case, since what remains of Mimnermus exists only in fragments, not enough survives to demonstrate that Mimnermus "burned for Nanno" (p. 7), or that Propertius took his work as the model for his *Cynthia* elegies. In all fairness one may assume that the tradition of imitation is based on some evidence, and it would seem that it cannot in this case be disposed of by pointing out the lack of complete evidence.

The author's treatment of Alexandrian elegy follows the same

lines and the same criticism applies. And in chapter two the work shows in a similar way the repetition of motifs that appear in the later Roman love-elegy; but here, too, the author rejects the theory of direct descent.

In the second part of this book the author stresses the debt of the Latin love-elegy to rhetoric. He shows the pastoral elements in elegy and the influence of New Comedy. In all these departments many interesting parallels to the motifs of Roman subjective elegy are found; but here, as in the first part of the book, one needs to be warned against stressing evidence too much as indicating direct derivation.

Professor Day is willing to be a little more positive when he comes to the ground of Roman literature. In Catullus 68 and 76 he sees the beginnings of the subjective-erotic elegy, whether the poet is conscious or not of what he is doing. Catullus himself may, then, have been the originator of the type, or, as Tenney Frank thought, Gallus may have started the *genre* with his elegies to "his inconstant Cytheris" (p. 108). The author, at this point, seems to be anxious to establish the type as Roman, but he is aware here as elsewhere of the difficulties confronting him in his search for the "origins of Latin love-elegy," when so many motifs entered into the type from almost all the departments of Greek and Roman literature.

It is only fair to point out that proof-reading of the book seems to have been hastily done. There are many mistakes in Greek accent (cf. pages 14 and 15) and some in the citation of Latin texts.

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DIONYSIUS OF HALICARNASSUS, *Roman Antiquities*, With an English Translation by Earnest Cary, "Loeb Classical Library," III: Cambridge, Harvard University Press; London, William Heinemann Ltd. (1940). Pp. 387. \$2.50; 10s.

This volume contains Dionysius' account (Books v-vi, chapters 1-48) of the first fifteen years of the Roman Republic, which he dates 507-492 B.C. In the last pages the *plebs* have seceded to the

Mons Sacer, and we await Menenius Agrippa's speech on the belly and the limbs. As in Livy, the story of these years in Dionysius centers about the incipient strife between plebeians and patricians and, more especially, the interminable wars of the infant Republic to assert its liberty. Behind these events, moreover, lies the same philosophy in both historians, that Rome was singled out by the gods because of its piety and justice.

The reader acquainted with Livy will yet find some differences here, especially in the sequence of events; Dionysius, for example, assigns the battle of Lake Regillus to the year 494. More striking is the contrast between the ponderous tread of the one and the rapid flow of the other; nearly fifty text pages of this volume are given to speeches, and events ignored or briefly noted by Livy receive elaborate treatment in Dionysius. On the consulship of Servius Sulpicius and Manius Tullius he thus writes ten pages and Livy four words, *nihil dignum memoria actum*. Fully, however, to understand the obscurity of Dionysius one must turn to his inept treatment of the famous legends of Brutus, Horatius Cocles, or Mucius Scaevola. The last, a man for Livy capable of the proud statement, *et facere et pati fortia Romanum est*, becomes in Dionysius a rhetorician; above all the origin of the *cognomen* Scaevola remains unexplained in these pages.

With all his faults Dionysius nevertheless can be neglected only by those historians who discard all Roman history before 300 B.C. Behind his rhetoric and pedestrian reflections there is a careful reconciliation of the annalistic tradition, and the Loeb edition, it may be hoped, will make him accessible to more students of the early Republic. The translation in this volume is admirably clear and accurate; the proofreading has been excellent.

CHESTER G. STARR, JR.

UNIVERSITY OF ILLINOIS

## HINTS FOR TEACHERS

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[Edited by Grace L. Beede, University of South Dakota, Vermillion, S. D. The aims of this department are threefold: to assist the inexperienced teacher of Classics, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

### **A Symposium: The Validity of Foreign-Language Instruction in High School**

Present-day popular interest in the immediately useful subjects of instruction makes it necessary that foreign-language teachers give emphasis to the importance of languages in the present emergency. The basic practical and potential values of foreign languages have been restated by a noted authority on vocational education, and the contribution which foreign-language teachers may make by collaboration with their colleagues in other departments has been demonstrated by teachers conducting such projects. This article summarizes the address, papers, and discussion at the foreign-language meeting during the San Francisco session of the American Association of School Administrators.<sup>1</sup>

Believing that foreign languages will continue to play a significant rôle in American education, the joint committee appointed by the National Federation of Modern-Language Teachers and the American Classical League<sup>2</sup> conducted a symposium on the topic,

<sup>1</sup> Author's summary.

<sup>2</sup> The Committee consisted of W. H. Alexander, University of California, Berkeley; R. H. Tanner, New York University, and Miss Claire Thursby, University of California, Berkeley, representing the American Classical League; and B. Q. Morgan, Stanford University, C. M. Purin, University of Wisconsin, Extension Division, and F. H. Reinsch, University of California, Los Angeles, representing the National Federation of Modern-Language Teachers. Professor Tanner was secretary and Professor Reinsch chairman of the joint committee. The symposium was held at the Clift Hotel, February 23, 1942. The total attendance was about two hundred.

"The Validity of Foreign-Language Instruction in High School," at the annual meeting of the American Association of School Administrators held in San Francisco in February, 1942. The committee planned to approach the topic from two points of view: first, by presenting a survey of the principal reasons why foreign languages should be studied for their own sake; and second, by a discussion of the contribution which foreign languages can make in collaboration with other subjects in junior and senior high school.

Dr. Edwin A. Lee, Dean of the School of Education, University of California at Los Angeles, opened the program with an address on the topic, "Basic Practical and Potential Values of Foreign Languages," which is summarized as follows:<sup>3</sup>

There are two equally defensible reasons for studying foreign languages, the vocational and the cultural. These two reasons are not necessarily mutually exclusive, but in most cases the student will be more vividly aware of one than of the other. If the student plans to be a translator or a research worker, he will need to concentrate upon the acquiring of a thorough reading knowledge of the language of his choice as an essential part of his equipment. If he plans to enter the diplomatic service or be an interpreter, he will need to master the spoken language as well. If he wants to prepare to do clerical work involving foreign correspondence as a commercial attaché, a secret-service employee, or a foreign-trade expert, he will have to acquire skill in both speaking and writing the language of the countries in which he is interested. If the student intends to become a teacher of foreign languages, he will be actuated by both vocational and cultural reasons in the study of the foreign language which forms his major interest.<sup>4</sup>

For students in general, however, the cultural reason for studying a foreign

<sup>3</sup> Dean Lee is nationally known in the field of vocational education. He was Superintendent of Schools in San Francisco from 1933 to 1936, and Director of the National Occupational Conference, New York, from 1936 to 1939. He was the first president of the American Vocational Association. He was also chairman of the Sub-Committee on Vocational Education of the White-House Conference on Child Health and Protection, and he is a member of the Technical Advisory Committee of the United States Employment Service.

<sup>4</sup> Attention is called to the pamphlet entitled "Vocational Opportunities for Foreign-Language Students," Revised Edition, by Schwartz, Wilkins, and Bovee, a report issued under the auspices of the National Federation of Modern-Language Teachers, and to the set of ten "Language Leaflets" edited by Henry Grattan Doyle. Both are obtainable from Mr. Ferdinand F. DiBartolo, Business Manager, 284 Hoyt Street, Buffalo, New York.



language may exist for itself alone. In fact, most students derive value from their studies in direct proportion to the personal satisfaction which they obtain. Moreover, an appreciation of an alien culture forms an essential part of a liberal education. A clear realization of the contribution of foreign lands to the world's cultural heritage is indispensable in the solution of the tremendous problems which confront us now and will confront us in the years to come. Today, as never before, the importance of a working knowledge of foreign languages is self-evident.

An understanding of alien mores and ways of thinking is absolutely vital if we are to co-operate effectively with our allies. At this moment our nation needs literally thousands of persons who are equipped to develop contacts with China, Russia, India, and with the various nations which have been overrun. But we must also be able to understand our enemies, Germany, Italy, and Japan. In order to defeat them we must know what they are doing and what they are likely to do. In the post-war reconstruction and stabilization, we dare not be ignorant of the contribution they may be expected to make. To collaborate successfully with other nations in the free world of tomorrow we must understand our collaborators. To understand them we must know their languages. This is no time to discontinue the study of German or Italian in our public schools. This is the time to inaugurate programs of language study of Japanese, Chinese, Russian, and Portuguese.

In view of these facts, there are certain implications for the teaching of foreign languages which must not be neglected:

1. We should begin the study of foreign languages earlier in the life of those children who are to attempt seriously to master alien tongues. It seems ridiculous to expect any great accomplishment to occur if the beginnings are as late as the senior high school.

2. There should be a continuity of language-teaching over a longer period for all who study a language. Let there be study of German or Russian or Portuguese, without appreciable break, from the first year of junior high school through senior high school and through college.

3. There should be greater concentration on the language taught. The brief courses usually given are entirely inadequate. One language thoroughly learned is better than two ineptly learned. If there be time and desire, the learner may be encouraged to begin a second language, but there should be no lowering of standards of facility and understanding. We should aim constantly toward competence rather than shoddy performance.

4. There should be more emphasis on power to speak, read, and write the language and less on the units of credit earned. We should be concerned primarily with whether or not the individual is gaining power in a language not his own, and only incidentally in the conditions under which the power was gained.

5. There is tragic need for skilled and cultured teachers. One should have superlative facility and felicity in the spoken and written language which he

essays to teach. He should have actual experience in, and maintain contact with, the country or countries where the language is spoken.

The teacher of a foreign language must possess true and sympathetic understanding of the people and the culture represented by the language based upon actual experience in, and contact with, the country which the language represents. Suggested ways of meeting this need are: summer travel, study or residence in the foreign country, scholarships for foreign study or travel, and provisions for the exchange of representative scholars and leaders between this and other countries for mutual orientation in professional schools for language teachers.

The Golden Age of language teaching in the schools of America is before us if we but have the wisdom and imagination to face the problem squarely.

The brief discussion which followed Dean Lee's address revealed general concurrence of opinion among those present, while many foreign-language teachers, accepting the challenge issued by Dean Lee in discussing the qualifications and responsibilities of those who essay to teach foreign languages, resolved that they would play a more significant part in realizing the Golden Age of foreign-language teaching in America.

Professor B. Q. Morgan, of Stanford University, expressed his appreciation and approval of Dean Lee's presentation of the basic values of foreign languages and called attention to the keen interest which the United States government is taking in the continued and even intensified instruction in nearly all the living languages of the world. This was clearly shown at a special meeting held at the close of the annual convention of the Modern Language Association of America in Indianapolis, December 31, 1941. Arranged under the auspices of the National Federation of Modern-Language Teachers, this gathering was addressed by Richard Pattee, of the Department of State, and by Mortimer Graves, of the American Council of Learned Societies. Both of these men stressed the increasing importance of foreign-language learning and teaching as a vital phase of national defense and urged that we, as foreign-language teachers, should keep on with what we are doing, do more of it, and do it better, if possible; for we could not possibly do enough for the country's needs.

Professor Morgan also spoke of the need of publicity in support of foreign-language instruction and invited the attention of those

present to a study which was recently completed by Mr. Henry Clay Lindgren at Stanford University. Mr. Lindgren collected and classified 400 foreignisms from current newspapers and found that 38 per cent were not listed in the best English dictionaries.<sup>5</sup>

Miss Claire Thursby, of the University of California, who directed the discussion concerning the fusion of foreign languages with other subjects in the junior and senior high school, invited foreign-language teachers to describe briefly certain projects which they had carried out in collaboration with teachers of other subjects. Those projects conducted by teachers of modern foreign languages hold many suggestions for Latin teachers too.

Mrs. Carol Wickert, counselor at Fremont Senior High School, Oakland, described a Latin-English booklet of derivatives prepared by the tenth grade in Latin and English at Fremont High School. Mrs. Wickert quoted a social-science teacher who said that the only students who know the geography of France are those who have studied Caesar.

Mrs. Irene H. Watchers, coordinator at University Senior High School, Oakland, reported on two classes in Spanish 4 in which the emphasis alternated between proficiency in oral Spanish and the study of cultural history.

Mrs. Emily Biddle, of Horace Mann Junior High School, San Francisco, told about a joint project of her Spanish class with the social-science class taught by Miss Clela D. Hammond. Both classes were composed largely of the same students and were studying the South American countries. During the Spanish period they read and talked in Spanish on the same topics which they discussed in the social-science period. The project terminated in a play.<sup>6</sup> The script was planned by the English department, the text was prepared in Spanish by the Spanish class, and the posters and costumes were planned and prepared by the Art Department.

<sup>5</sup> For a detailed report of this study, together with a statement of the resultant propositions and the program suggested for all foreign-language departments, cf. the article by Bayard Quincy Morgan and Henry Clay Lindgren, of Stanford University, printed last June, "Foreignisms in Daily Use: A Program for Language Teachers," *CLASSICAL JOURNAL*, "Hints for Teachers," XXXVII (1942), 545 f. *ED.*

<sup>6</sup> Cf. Ortha Wilner, "International Day," *CLASSICAL JOURNAL* XXXVIII (1942), 110-114. *ED.*

With reference to this project Miss Hammond, who was co-director with Mrs. Biddle, commented as follows:

The social-science and the foreign-language students made reciprocal contributions. Charts and diagrams enabled the students to get information in a comprehensive form, and the use of the same material in both classrooms utilized the axiom of frequent occurrence to vitalize and visualize the subject matter. The readings in each class were used as reference work in the other, and further identification and support were thereby developed. Thus, reading about the people and customs of the South American countries was made more effective when the physical and economic features were studied simultaneously in the social-science class while the readings were carried on in Spanish in the foreign-language class. By these continuous correlations the student was enabled to criticize his daily readings more competently and intelligently.

Miss Gladys Metcalf, of Lowell High School, San Francisco, presented the following detailed plan to include a wide variety of interests in a sequence of special-day observances. The co-operation of all departments of the school may be utilized in such a project:<sup>7</sup>

Before the first sport event of the semester we discuss the team, the captain, winning and losing. Good sportsmanship is an obvious correlation. (With physical education.)

On Constitution Day I present the Preamble in the foreign language. I have never failed to mark that the individual pupil seems especially attentive and impressed, for he is considering the familiar ideas expressed in a new tongue. He becomes critically analytical as he considers whether the translator has caught and re-expressed the essence of the thought and he feels a deeper appreciation of both the wisdom of the thought and the literary worth of the words as he hears them expressed in a foreign language. (With social science.)

When Hallowe'en comes the pupil learns something usually overlooked about the meaning of that word in English. After discussing the original purpose of this holiday and comparing its celebration in Spanish-speaking countries with our own, it is an easy step to remind these essentially fair-minded young people that destruction of property is not good citizenship. (With English and social science.)

Thanksgiving motivates a comparison of foods and a consideration of the relation of man's environment to his development. I usually also have pupils tell what they are thankful for. It never hurts or irks young people to express

<sup>7</sup> For ideas for observance of special days by Latin students cf. Lillian B. Lawler's *The Latin Club*, Bulletin XII, fifth edition: American Classical League Service Bureau, Vanderbilt University, Nashville, Tenn. \$0.50. Ed.

gratitude, and this can be done in the foreign language without the stigma of "preaching." (With home economics.)

Christmas is distinguished by music. Even the boy with the monotone joins in our singing of the carols. Children like to sing, and this is one more opportunity given them. (With music and art.)

Birthdays of great men serve as a lever to pry under provincialism as we review what characteristics are great and conclude that such men as Lincoln belong to the world, not just to us. Then follows an assignment on heroes from other lands, and the student has taken another step forward into a broadened world. (With all departments.)

Valentine's Day is just fun. We try translating from valentines or candy hearts. We appreciate anew that good speech is good speech and that slang is slang. (With English.)

Before the war we used to contrast our celebration of May first with that in European countries. When economic conditions become stabilized, it will again be interesting to compare the observance of labor holidays in different countries. (With social science.)

Each year I am disturbed to find pupils who do not know what September ninth means to us Californians. As our Admission Day, it is a ripe occasion for colorful stories from our early history, and these in turn stimulate further reading as well as study. (With social science.)

Thus, from the beginning class to the advanced, and within the vocabulary and age limitations of the pupils, we correlate our work with that of the various departments of the school.

A more permanent program of collaboration has been developed in the Ralph Waldo Emerson Junior High School and the University Senior High School in Los Angeles under the general supervision of Dr. Dorothy C. Merigold. A combination double period with Spanish A-9 and Social Living A-9 has been noteworthy in the language program at Emerson for two semesters. The regular A-9-Social-Living content of Latin America has been well correlated with material found in *El Mundo Español*, the magazine *Las Americas*, and other Spanish texts available.

University High School also has several double-period classes of language with other subjects. A French-3 group meets with the same teacher in Social Living B-10, while a Latin-3 class is likewise correlated with English B-10 under a regular English teacher. The scheduling of these classes was made possible by a large entering group from Emerson for which schedules were made out in advance by the counselor's office.



The following description of the fusion course in the tenth-grade English-Latin in the University High School was prepared by Mr. Gilbert Moore, who is in charge of this double-period class:

**SPEECH.** Throughout the first semester a study was made of clues to the pronunciation and spelling of English words obtainable from a knowledge of Latin forms. Especially emphasized was the importance of rhythmic articulation. As a drill in vowel production the Latin selections for reading served as valuable illustrations. These were read aloud by the class or individuals, and parallels in English pronunciation and spelling were listed. This was particularly effective in meeting the required English emphasis on speech.

**SENTENCE BUILDING.** Another skill that met with success from the fusion method was that of sentence building. Here the architectural pattern of the Latin grammar served as a point of departure, and simple diagramming was used to illustrate the problems of syntax. Not only did the students learn the similarities of the two languages, but, more important, the differences were stressed in pointing out the niceties of feeling and the shading of thought gained by different wordings. Thus the numerous ways of expressing purpose in Latin were compared with the many varieties of English idioms. This study aimed particularly at the catch-all phrases used in the students' speeches. It became a matter of humor and competitive interest to score the repetitions of phraseology in one speech.

**LITERATURE AND CULTURAL APPRECIATION.** Greatest success in fusion was accomplished in literature and cultural appreciation. The text used was Gayley's *Classic Myths*, which is replete with illustrations. Many of these bear in Greek the names of the characters concerned. The class learned the Greek alphabet and transliterated these names into their modern equivalents. This served the double purpose of concentrating attention on the characters of mythology and introducing a unit of study on the alphabet and phonetics. Here again we met the needs of oral work in English. The Latin text (Berry-Lee, *Latin, Second Year*) used for its readings simple prose modifications of the *Metamorphoses* of Ovid and "The Story of the Argonauts." The other reading unit in English was Shakespeare's *Julius Caesar*. The possibilities here are too obvious to need description.

**WRITTEN COMPOSITION.** In the second semester an interesting unit in reading was the translation of the Latin from passages of Geoffrey of Monmouth's *Historia Regum Britanniae*, which we used as a background for the appreciation of Tennyson's *Idylls of the King*. This was prepared in mimeographed form by the instructor with necessary vocabulary lists. We also spent more than the usual time on Caesar's invasion of Britain in an attempt to develop an appreciation for the forces back of the English culture. This provided a novel approach to the required study of English types of literature.

**ANTIQUITIES.** The culminating unit for English was an oral report from each pupil under the general heading of orientation to community. Reports

were given describing the antiquities to be found at the various museums and libraries of the city and county. The indebtedness to classic architecture and the use of Latin inscriptions served to bring civic institutions into our study.

As a further illustration of the results that may be accomplished by the double-period fusion course in which the language teacher is made responsible for both subjects, Miss Julia N. Daniel, of the University High School, submitted the following account of the work done by the B-10 fusion class in Social Studies and French:<sup>8</sup>

The particular felicity of this combination lay in the fact that one of the chief units of the B-10-Social-Studies work was a study of France. We expected to have, therefore, an immensely expanded opportunity to develop that cultural background which is of such value in language study, and at the same time to achieve such understandings and appreciations of French civilization as might be made possible through the students' knowledge of French.

Thirty-five pupils were scheduled for a Social-Studies class and a French class in successive periods; I was to be the teacher for both of these classes. Our general idea was (1) to use the material of the Social-Studies class freely as subject matter for language practice, and conversely, (2) to use the language as much as possible as a means of teaching the social-studies material.

At the very beginning the Social-Studies class had a review of world geography with emphasis on Europe. To carry this into the French class, we gave a simple geographical vocabulary in French (words for continent, country, river, mountains, and the names of the chief of these), and used this vocabulary as the basis of our customary beginning review of reading, grammar, and pronunciation. Questions were asked and answered, sentences written, and statements made in French about geography. This procedure served two purposes. It helped the cause of social studies by reinforcing the geographical knowledge through repetition and the approach from different angles, and it helped the French by putting the language to purposeful use. Needless to say, every part of the geography review was not carried into the French class, and there were many elements in the French review which could not be accommodated to the geographical material. These elements in both classes were handled as they would have been in non-fusion classes. The idea was simply to make relationships between the two classes wherever we could.

The second unit of work in social studies was the review of the early periods of European civilization. We studied a little about Rome, as the basis of

<sup>8</sup> This account is quoted in full, as the possibilities for its adaptation by Latin teachers are obvious; e.g., a correlation with the social-studies program centering around countries and periods particularly indebted to the language and culture of the Romans. ED.

European civilization, and about the movements of the barbarian tribes. It was easy and quite interesting to link the French work to this. The class was shown photographs of Roman remains in France, was given a simple vocabulary to cover the chief contents of these pictures, and had simple dictations in French on the subject of the Gallo-Roman period in France.

When we came to consider French history and civilization in particular, the fusion plan worked at its best. All sorts of new angles, as well as reviews, could be introduced into the French work to supplement the social-studies work and to give substance to the language practice. For example, on those days when the social-studies period was devoted to pictures of chateaux and 16th-century costumes and to a reading of the textbooks on the Renaissance, the French class read as a special project mimeographed copies of Du Bellay's *Les Regrets XXXI*, with some explanation in English about the literature of the French Renaissance, and with discussion of how this poem embodied the spirit of patriotism which we saw rising in France. When we were talking about Louis XIV in the social-studies class, the French class read the excellent but easy French articles in the second-year language text on this king and his writers. There is, of course, a complete series of these historical articles in the second-year book, and we read them all in conjunction with the work in social studies.<sup>9</sup>

Dr. W. H. Alexander, Professor of Latin at the University of California, closed the speaking portion of the program with an appraisal of what had preceded. He thanked Dean Lee for the comprehensive view he had taken of the language problem and ventured the opinion that it had been a more sympathetic handling of the question than one had become accustomed to expect from schools working on the administrative side.

He felt, however, that Dean Lee had stressed more than he

<sup>9</sup> The increased interest of the foreign-language teachers in collaborative projects may be seen from the number of articles on this topic which have appeared in our professional journals in recent years. The scope and variety of such activities are illustrated in the report of the Research Council of the Modern Language Association of Southern California on "Co-operation in Curricular Units," prepared by F. H. Reinsch, of the University of California at Los Angeles, and published in the *Modern Language Forum*, May, 1937; by the articles entitled "The Practice of Correlation Between French and Other Subjects," by Miss Belle E. Bickford, University High School, Oakland, *Modern Language Journal*, May, 1940; and the "Practice of Correlation Between Modern Languages, Especially Spanish, and Other Subjects," by Miss Marjorie Bailhache, Galileo Senior High School, San Francisco, in the same issue of the *Modern Language Journal*; and by the extensive treatment of the topic in the volume entitled *Subject Fields in General Education*, published in 1941 by the National Commission on Co-operative Curriculum Planning (D. Appleton-Century Company).

would himself the practical aspect of the values of language teaching. It was obvious that language study had such values, but in order to realize them in such fields as diplomacy and interpreter's work, a type of highly specialized training would be necessary beyond the high-school level. Then too the wide number of languages mentioned by Dean Lee indicated a field far beyond that which could ever be made available in secondary schools.

Dean Lee had emphasized practical uses of a language and the value derived from the acquisition of a background knowledge of the manners and civilization of the people speaking it, but Professor Alexander, while not discounting this important phase, felt that it was a very worthy ideal to study a language for the sake of the language itself as such, e.g., to enjoy French as French, Latin as Latin, and so on. The various languages, at least of the civilized world, are in themselves a form of artistry capable of being appreciated from that point of view alone.

He also praised the various plans that had been placed before the session by the teachers who had taken part in the discussion and expressed himself as particularly attracted by a plan followed in certain Los Angeles schools, where an hour of a foreign language was followed in the program of studies by a related hour of English; he felt that the gain for each subject must be very great indeed under such a plan and recommended it for the consideration of all school administrators. Professor Alexander ended, however, by saying that, in the last analysis, the very greatest factor in maintaining the cause of foreign-language teaching and advancing it as well, was the personality of the teacher, the completeness of the teacher's training so that classes felt that their instructor was really master of the subject, and the teacher's own deep conviction that the particular language handled was intrinsically of high educational value. We must be ourselves fully convinced and able to give evidence of our conviction if we expect the educational world to heed us in the multiplicity of subjects now being put forward for consideration.

The attitude of foreign-language teachers toward collaboration with teachers of other subjects, as indicated by the various speakers at this conference, may be summarized as follows:

1. Foreign-language teachers recognize that such collaboration has become a definitely established technique in the secondary schools.
2. By virtue of their special training foreign-language teachers believe they are qualified to interpret the contributions of other peoples in many of the subject-matter fields, particularly in history, language, literature, and the arts.
3. Their study of an alien civilization should enable foreign-language teachers to help students to arrive at a more adequate understanding of the world in which we live.
4. By utilizing the special equipment of foreign-language teachers many of the courses in other departments may be imbued with new cultural implications.
5. Foreign-language teachers may thus extend their influence far beyond the narrow limits of their classrooms and help to develop in their students the cultural poise which is so essential in a democratic society.

The basic values of foreign languages in the secondary curriculum may likewise be briefly stated as follows:

1. Some familiarity with the intellectual and cultural attainments of at least one other nation must be regarded as an essential part of the mental equipment of every American citizen.
2. In many occupational fields an adequate knowledge of one or more foreign languages is a necessary or desirable qualification.
3. For any person who proposes to master certain fields of knowledge the ability to read one or more foreign languages forms an indispensable prerequisite.
4. For the normal pursuit of a course of study leading to a higher degree or to a professional career a reasonably complete mastery of one or more foreign languages is necessary.
5. Since colleges and universities highly recommend that entering students present three or more years of credit in the same language, it is important that students begin the study of a foreign language as early as may be feasible, preferably not later than the first year of junior high school.
6. Since each language has its particular field of value, every student must exercise great care in selecting the first language to be studied.
7. A second language should not be begun in high school without a definite occupational or educational objective.
8. In the present emergency our nation is severely handicapped by a lack of competent linguists in every field of international contacts. Students who are gifted in languages should be encouraged to prepare themselves for this type of national service.
9. In the world of tomorrow we may confidently hope for an enduring



collaboration of democratic peoples who shall be free to cherish their own traditions, their own languages, and their own ways of life. The language barrier has always been a source of misunderstanding and suspicion. Most of the non-English speaking countries are placing especial emphasis in their schools on the learning of English. To merit their confidence we must reciprocate.

10. To collaborate with other nations we must know their languages. Qualified specialists must be developed for positions of responsibility and leadership, but this is not enough. Since every citizen helps to establish international attitudes and determine public policy, he is entitled to the best possible orientation in the languages and cultures of other nations.
11. The best way to master a foreign language and to understand a foreign people is to live one or more years in the foreign land, but residence abroad is the privilege of very few. An adequate mastery of a foreign language through cumulative study in junior high school, senior high school, and college is an asset to which all may aspire, of which all should be made aware, and which should not be denied to anyone.

F. H. REINSCH

UNIVERSITY OF CALIFORNIA  
AT LOS ANGELES

## CURRENT EVENTS

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[Edited by George E. Lane, Thayer Academy, Braintree, Mass., for territory covered by the Association of New England and the Atlantic States; John N. Hough, Ohio State University, Columbus, Ohio, for the Middle States east of the Mississippi River; G. A. Harrer, the University of North Carolina, Chapel Hill, N. C., for the Southeastern States; Russell M. Geer, Tulane University, New Orleans, La., for the Lower Mississippi Valley and the Southwest; Kevin Guinagh, Eastern State Teachers' College, Charleston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the Middle Western States. News from the Pacific Coast may be sent to Fred L. Farley, College of the Pacific, Stockton, Calif.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection it should be remembered that the December issue, e.g., appears on November fifteenth, and that items must be in hand five or six weeks in advance of the latter date.]

### Missouri—Kansas City

The Department of Classics, Missouri State Teachers' Association, met on December 4, 1942, at the Kansas City Club, in conjunction with the Classical Club of Greater Kansas City. Two stimulating addresses were given at the luncheon: "The Humanities After the War," by William H. McCabe, S.J., president of Rockhurst College; and "Remarks on the Place of Latin in Education Today," by H. J. Haskell, editor of the *Kansas City Star*. At the afternoon session Arthur F. Hoogstraet, S.J., of Saint Stanislaus Seminary, gave "A Message from the Local Chairman," and Jonah W. D. Skiles, of Westminster College, read a paper on "Teaching the Reading of Latin in the Latin Word Order." At the business meeting the members voted to establish *The Missouri Classical Conference* "to promote the interests of the classics and the classical tradition in Missouri and to act as a unifying agency for the various classical organizations represented in the state." The following persons were elected to serve as president, vice-president, and secretary-treasurer, respectively, both of the Department of Classics and The Missouri Classical Conference: William E. Gwatkin, Jr., University of Missouri, president; Aloysius Rieckus, S.J., Rockhurst High School, Kansas City, vice-president; Hazel L. Tompkins, Cleveland High School, Saint Louis, secretary-treasurer. The

executive committee of The Missouri Classical Conference will include, in addition to the above named officers and the members of the permanent program committee of the Department of Classics, representatives of the Classical Association of the Middle West and South, the American Classical League, the Missouri Academy of Science, and the Classical Association of Western Missouri and Eastern Kansas.

#### **Wisconsin Latin Teachers' Association**

The Wisconsin Latin Teachers' Association, Mabel F. Arbuthnot, chairman, met in Milwaukee on November 5 in connection with the annual convention of the Wisconsin Education Association. At the luncheon Mr. Harry E. Merritt, of the State Department of Public Instruction, gave a talk called "From the Sidelines," in which he gave Latin teachers some suggestions with respect to modern trends. At the afternoon meeting Professor Bennett, of the University of Toronto, whose subject was "The Causal and Casual," told of the value of the casual element in the teaching of Latin and gave examples of the type of material which puts life into the recitation. Mr. Frank J. Klier, of the University of Wisconsin, gave a report of the intensive survey he has made to determine the status of languages in the schools of Wisconsin.

Lenore Geweke, of the Senior High School of Wauwatosa, gave a report on the state Latin contest, held for the first time last spring. It was voted to continue the contest under a system by which the problem of transportation will be eliminated. Roshara Bussewitz, of the E. L. Philip School of Milwaukee, was elected president, and Esther Weightman, of the Wisconsin High School of Madison, vice-president.

#### **The Birmingham Meeting**

The Southern Section of the Classical Association of the Middle West and South held its annual meeting in Birmingham, Alabama, November 26 and 27. In addition to the regular meetings a breakfast was held for the Committee on Present Status of Classical Education, a luncheon was given those attending the meeting by Birmingham-Southern College, and the last session on Friday night was preceded by a subscription dinner. All meetings were held at the Tutwiler Hotel with the exception of the complimentary luncheon and one session, which were held on the Birmingham-Southern College campus. The members were also taken on a tour of the classical points of interest, such as the statue of Vulcan and the *Vestavia*. Extraterritorial guests of the association were Fred S. Dunham, Louis E. Lord, and Dorothy M. Bell. A greeting was received from former president R. B. Steele, of Vanderbilt University. The following officers were elected: president, Arthur H. Moser, University

of Tennessee, Knoxville; vice-president, J. N. Brown, State Teachers' College, Denton, Texas; secretary-treasurer, Isabelle Johnson, Louisiana College, Pineville, La.; member of Executive Board, Evelyn Way, University of Mississippi, Oxford. The next meeting will be at Baton Rouge, La., November 25, 26, 27, 1943, at the invitation of Louisiana State University.

## RECENT BOOKS<sup>1</sup>

[Compiled by Herbert Newell Couch, Brown University]

- ALEXANDER, WILLIAM HARDY, *Seneca's Epistulae Morales*, The Text Emended and Explained (xciii-cxxiv), "University of California Publications in Classical Philology," Vol. 12, No. 10: Berkeley and Los Angeles, University of California Press (1942). Pp. 42.
- Ancient Gems* from the Evans and Beatty Collections: New York, Metropolitan Museum of Art (1942). Pp. 54+36 illustrations. \$0.50.
- Annual of the British School of Athens*, Sessions 1937-38, 1938-39: London, Macmillan (1942). 2 vols. 42s. each.
- BIEBER, MARGERETE, *Laocoon*, The Influence of the Group since its Discovery: New York, Columbia University Press (1942). Pp. 22, 25 pages of illustrations. \$1.50.
- BODKIN, MAUD, *The Quest for Salvation in an Ancient and a Modern Play*: London, Oxford University Press (1941). Pp. 54. \$0.85.
- BUXTORF, PETER, *Die lateinischen Grabinschriften in der Stadt Basel* (Doctor's Thesis): Basel, Helbing and Lichtenhahn (1940). Pp. 224. RM 4.80.
- ELFERINK, L. J., *Het Oordeel van den Kerkvader Augustinus over de Romeinsche Oudheid*: Pretoria, S. Africa, J. L. Van Schaik (1942). Pp. 148. 15s.
- FEUCHTWANGER, LEON, *Josephus and the Emperor*, Translated by Caroline Oram: New York, Viking Press (1942). Pp. 446. \$2.75.
- GOSLIN, MARTIN L., *How We Got the New Testament*: Boston, Pilgrim Press (1941). Pp. 89. \$0.50.
- HACKEMANN, LOUIS F., *Servius and His Sources in the Commentary on the Georgics*: New York, Privately printed (1940). Pp. ix+90.
- HAMILTON, EDITH, *Mythology*: Boston, Little, Brown & Co. (1941). Pp. xiv+497, illustrated. \$3.50.
- HOWE, LAURENCE LEE, *The Pretorian Prefect from Commodus to Diocletian* (A.D. 180-305): Chicago, University of Chicago Press (1942). Pp. xiii+141. \$2.00.
- JOWETT, BENJAMIN, Translator, *The Best Known Works of Plato*, Including the *Republic*, the *Symposium*, and many Famous Passages: Garden City, Blue Ribbon Books (1942). Pp. 479. \$1.00.
- KAPP, ERNST, *Greek Foundations of Traditional Logic*, "Columbia Studies in

<sup>1</sup> Including books received at the Editorial Office of the CLASSICAL JOURNAL, Washington University. St. Louis, Mo.



- Philosophy," No. 5: New York, Columbia University Press (1942). Pp. viii+95. \$1.50.
- KAULFERS, WALTER V., KEFAUVER, GRAYSON N., and ROBERTS, HOLLAND D., *Foreign Languages and Cultures in American Education*: New York, McGraw-Hill Book Company (1942). Pp. xii+405. \$3.50.
- KENNEDY, E. C., *Four Latin Authors*, Extracts from Caesar, Vergil, Livy, and Ovid, Edited with Introductions, Notes, and Vocabulary, "Cambridge Elementary Classics": New York, Macmillan (1940). Pp. xii+230. \$1.04.
- KENNEDY, E. C., *Martial and Pliny*: New York, The Macmillan Company (1942). Pp. 144. \$0.90.
- LIND, L. R., *The Vita Sancti Malchi of Reginald of Canterbury*, "Illinois Studies in Language and Literature," Vol. XXVII, Nos. 3-4: Urbana, University of Illinois Press (1942). Pp. 245. Paperbound, \$3.00; clothbound, \$3.50.
- LOBEL, E., ROBERTS, C. H., and WEGENER, E. P., *The Oxyrhynchus Papyri*, Part XVIII, Edited with Translations and Notes: London, Egypt Exploration Society (1941). Pp. xii+215, frontispiece, 14 plates. \$5.25.
- LOOMIS, LOUISE ROPES, Editor, *Apology, Crito, Phaedo, Symposium, Republic*: New York, W. J. Black (1942). Pp. 511, illustrated. \$1.39.
- LOWE, JOYCE EGERTON, *Church Latin for Beginners*, An Elementary Course of Exercises in Ecclesiastical Latin, with a Note by Canon Barry and a Foreword by R. A. Knox, 4th edition: London, Burns. Pp. xii+177. 3s.6d.
- LUCRETIIUS, *De Rerum Natura*, Ed. by William Ellery Leonard and Stanley Barney Smith: Madison, The University of Wisconsin Press (1942). Pp. ix+866. \$5.00.
- MERLIN et CAGE, *L'Année épigraphique*, Année 1939: Paris, Presses Universitaires de France (1940). Pp. 116. Fr. 35.
- MILNE, JAMES MATHEWSON, *First Latin Reader*: London, Harrap (1940). Pp. 84. 1s.6d.
- MINAR, EDWIN L., *Early Pythagorean Politics in Practice and Theory*, "Connecticut College Monographs," No. 2: Baltimore, Waverly Press (1942). Pp. ix+143. \$2.00.
- MORE, BROOKS, *Ovid's Metamorphoses, Books 6-10, in English Blank Verse*: Boston, Marshall Jones (1942). Pp. 314. \$1.00.
- NORMAND, CHARLES, *Parallel of the Orders, Greek, Roman, and Renaissance*, Revised and Enlarged by R. A. Cordingley: London, Teranti (1942). 8s.6d.
- NUGENT, SISTER M. ROSAMOND, O.S.F., *Portrait of the Consecrated Woman in Greek Christian Literature of the First Four Centuries* (Doctor's Thesis): Washington, The Catholic University of America Press (1941). Pp. xxii+113.

- PEARL, JOSEPH, *Companion to Caesar*: New York, College Entrance Book Co., Revised Edition (1941), illustrated, maps. \$0.50.
- PEARSON, LIONEL, *Local Historians of Athens*, "Philological Monographs," No. 11: Lancaster, American Philological Association (1942). Pp. xii + 167. \$2.25.
- The Philosophy of Santayana*, Edited by Irwin Edman, "The Modern Library": New York, Random House Publishers (1942). Pp. lvi + 596. \$0.96.
- RICHARDS, I. A., *The Republic of Plato*, A New Version Founded on Basic English: New York, Norton (1942). Pp. 218. \$2.50.
- ROBINSON, GEORGE LIVINGSTONE, *The Bearing of Archaeology on the Old Testament*: New York, American Tract Society (1942). Pp. 208, 1 map, illustrated. \$1.75.
- SHAW, CHANDLER, *History of Ancient Culture from Demosthenes to Diocletian*: Ypsilanti, University Lithoprinters (1942). Pp. 404, illustrated. \$3.50.
- The Student's Oxford Aristotle*, Translated into English under the Editorship of W. D. Ross: New York, Oxford University Press (1942). 6 volumes, I Logic, pp. xix + 331, \$1.50; II Natural Philosophy, pp. iii + 495, \$2.00; III Psychology, pp. iii + 245, \$1.00; IV Metaphysics, pp. iii + 322, \$1.00; V Ethics, pp. iii + 241, \$1.00; VI Politics and Poetics, pp. iii + 348, \$1.50. Six volumes for \$7.50.
- TACITUS, *The Complete Works*, Translated by Alfred John Church and William Jackson Brodribb, Edited by Moses Hadas: New York, Modern Library (1942). Pp. 798. \$0.95.
- TERENCE, *Andria*, With Introduction and Notes by G. P. Shipp: New York, Oxford University Press (1938). Pp. 176. 8s.6d.
- THUCYDIDES, *History of the Peloponnesian War*, "Oxford Classical Texts," Second Edition, Edited by H. S. Jones and J. E. Powell: New York, Oxford University Press (1942). 2 vols. 5s. each; also in 1 volume, india paper, 12s.6d.
- TORREY, CHARLES CUTLER, *Documents of the Primitive Church*: New York, Harper (1941). Pp. xviii + 309. \$3.50.
- VAUGHAN, ALDEN GIBSON, *Latin Adjectives with Partitive Meaning in Republican Literature*, "Language Dissertations," No. 36: Linguistic Society (1942). Pp. 70. \$1.25.
- VENISELOS, E., and CACLAMANOS, DEMETRIUS, *Thucydides Translated into Modern Greek*: New York, Oxford University Press (1941). 2 vols. Pp. xx + 363 and 304. 21s.
- WHITE, G. W., and KENNEDY, E. C., *Roman History, Life, and Literature*: New York, Macmillan (1942). Pp. 349. 6s.
- YOUNG, R. S., *Late Geometric Graves and a Seventh-Century Well in the Agora*: American School of Classical Studies (1939). \$5.00.